THE ROLE OF GRAMSABHA IN RURAL DEVELOPMENT – A COMPARATIVE STUDY OF SHIMOGA AND GULBARGA DISTRICTS

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DECLARATION

I, **Dr. CHANDRIKA C.S.**, declare that this thesis entitled, "**THE ROLE OF GRAMSABHA IN RURAL DEVELOPMENT – A COMPARATIVE STUDY OF SHIMOGA AND GULBARGA DISTRICTS**", is the result of research work done by me under the guidance of **Dr. G.T. RAMACHANDRAPPA**, Professor, Department of Studies in Political Science, Manasagangotri, University of Mysore, Mysuru, Karnataka State. I am submitting this Thesis for the Post-Doctoral degree in Political Science to the University Grants Commission, New Delhi.

I further certify that this Thesis has not been submitted by me for the award of any other degree or diploma in this or any other University.

Signature of the Post-Doctoral Fellow

Date :

Place: Mysuru **[Dr. CHANDRIKA C.S.]**

CERTIFICATE

I, **Dr. G.T. RAMACHANDRAPPA**, Professor, Department of Studies in Political Science, Manasagangotri, University of Mysore, Mysuru, do hereby certify that this Thesis entitled, "**THE ROLE OF GRAMSABHA IN RURAL DEVELOPMENT – A COMPARATIVE STUDY OF SHIMOGA AND GULBARGA DISTRICTS**", is a record of bonafide study and research work carried by **Dr. CHANDRIKA C.S.** (PDFSS-2017-18-KAR-17594) under my supervision.

This research has not been submitted by her for the award of any degree or diploma in this or in any other university before. This thesis embodies the results of the investigation conducted during the period of this work as a Post-Doctoral Fellowship.

Signature of the Post-Doctoral Fellow

Signature of the Guide **Signature of the Chairman**

ABSTRACT

Democracy is the most accepted form of government in the world. It has left an indelible impression in the minds of rural people. It is continuously advancing and spreading over gradually to every continent covering a substantial portion of humanity. The essence of this democratic concept the Gramsabha is the revolutionary movement in Indian political circumstance. The spirit of Gramsabha has been forerunner in making local self-government a vibrant, efficient institution. The Gramsabha has occupied an importance place in taking people's political, economic, social, patriotic aspirations and emotions to the government in order to build a strongest nation ever.

The sovereignty of the people can be traced out through Gramsabha which appeals as the 'Village Assembly'. It provides a political forum to the people where the destiny of the nation will be structured out. Gramsabha as a powerful institution plays multiple roles to transform subsistence village development and ensures transparency and accountability in the local administration by giving voice to rural people. It is an effective forum for sharing experiences on different policies, programmes and matters of common interest. Gramsabha improves the quality of rural life and achieving millennium development goals by ensuring social justice and sustainable rural development.

The passage of the 73rd Constitutional Amendment 1992, marks a new era in the democratic set up of the country and provides constitutional status to the local self government and its federal structure to empower Gramsabha. The participatory approach of Gramsabha can ensure matured, complete and successful democracy of the nation.

The present study particularly focuses on the role of Gramsabha in rural development. The focus of the study also emphasizes on the early history of the Panchayat Raj Institutions. After tracing the history of local self government it attempts to discuss the structure and functions of Gramsabha in Karnataka state in handling the rural development programmes. An attempt has also been made to study the role of Gramsabha in rural development by comparing Shimoga and Gulbarga districts of Karnataka.

The proposed study, historical method has been used to understand background of the role of Gramsabha in rural development in Shimoga and Gulbarga district.

The sociological method of interview, observation, discussion with the Panchayat elected members and beneficiaries have been used to gather information relating to the working of Gramsabha.

The comparative method is also used to compare the functioning of Gramsabha in Shimoga and Gulbarga districts. Analyses of collected data and further findings have been identified by using the descriptive method.

The Major findings of the study are as follows.

1. In this study undertaken to assess the role of Gramsabha in the rural development activities, the Shimoga and Gulbarga districts of Karnataka state which have regional, geographical, and economic diversities were chosen. Even though the statistical data indicates that the Shimoga district is more developed than the Gulbarga district in terms of most of the economic parameters, it has been reflected in the working of the Gramsabhas. The Shimoga district shows rapid improvement in the role of Gramsabha in rural development in comparison to the Gulbarga district. It can be observed that there is healthy competition between Gram Panchayaths for the development of the villages.

The most crucial findings of the survey revealed that the significance of sanitation to safeguard human health is undeniable and has a crucial public health dimension. Access to sanitation has been essential for human dignity, health, and well-being. In the 2022 period, open-ground defecation is quite common today. Most of the time women are suffering like anything from lack of water and toilet facilities. Hardly 10 to 25 percent of the households in rural areas have such facilities in Gulbarga district In this regard.

The survey which was conducted in the Gulbarga district reveals the health impacts of open defecation, increased risk of sexual exploitation, a threat to women's and young girls' privacy and dignity, and psychosocial stressors linked to open defecation, which observed the serious situation of poor sanitation in rural communities. The findings of the survey identified that open defecation causes infection and skin diseases, especially in rainy seasons. They struggled a lot during their menstrual, pregnancy, and delivery times. It promotes poor health in women with long-term negative effects on their psychosocial well-being.

In a few situations, open defecation leads to increased mental and physical violence. Lack of household facilities forces many women to travel long distances from their houses. Privacy considerations, cultural norms or religious practices bound women to wait until dawn or dusk for defecation. The women expressed during the survey that young girls who defecate in a vacant area will be having so much of fear, shame, and helplessness. Sometimes they use to go for defecation in the well-established educational institution's campus.

In this regard, it can be noticed that the United Nations (UN) has called that sanitation has a major impact on individual Human Rights, arguing that health implications linked to access to open defecation, clean water, and poor sanitation

are clear breaches of Human Rights. In other words, considering, the implications for women and physical security in that women practicing open defecation are high at risk to violence. The United Nations argues that the failure to address this at a national level is a form of violation of human rights.

2. The findings of this research study are that most of the beneficiaries in the Gulbarga district are unaware of the existence of the Gramsabha. It is both a surprise and a tragedy. Some of the women beneficiaries have availed of government facilities, even today, without directly attending the Gramsabhas but through the support of their male counter parts. This holds a mirror to the unsatisfactory participation of women in political activities.
3. Another interesting but sad findings is that in both the selected districts, some of the elected members of the Panchayat have no knowledge about the 73rd Constitutional Amendment in relation to local governments.
4. Many of the villagers and beneficiaries are not in a position to participate in discussions and decision-making process because of the illiteracy and communication difficulties in the rural areas.
5. In the surveyed Gram Panchayats of Gulbarga district widespread practice of social evils like child marriage is still existed in the Gulbarga district villages. The social taboos and illiteracy are hindering the women's representation in a major way. There is a need to take up steps in the Gramsabhas to contain and remove the prevailing social evils.
6. In the Gulbarga surveyed district, even though the educated young men and women are aware of the concept of the Gramsabha and its importance in the development of villages, their participation in the meetings is not satisfied.

7. Large scale absenteeism of people in the Gramsabhas is a common and very serious issue in the Gulbarga district. One of the main reasons behind this is the loss of wages for the day. Since most of the villagers are poor and their survival depends entirely on the wage they earn every day they give miss to the meetings. It is for this reason many voters do not attend the Gramsabha.
8. Since the Gramsabhas meet once in six months, it is difficult to make villagers proactive in political activities. Corruption is rampant in the administration of Gram Panchayat. Low-quality public works, and deficiencies in the execution of public works are hampering the development of the villages. By creating awareness about, the Right to Information Act (RTI) government development initiatives and bringing transparency in administration, the staff and the members of the Panchayats can be kept aware to the needs of the villagers. This can also act as a warning to the corrupt and the erring.
9. There is a need to create personal interest among the villagers regarding the Gramsabhas and make participatory democracy possible. In this direction the educated and committed members of the Panchayats have to play a pro-active role.
10. In the Gulbarga district and even in the Shimoga district caste system can be identified in some circumstances. Some of the people who belong to the backward community are still facing some major problems in the rural area.
11. It has come to know that the relationship between elected members and Gram Panchayath officers there is no healthy coordination while implementing policies and programs. There is a huge gap in their understanding.

12. Poor administration in the Gulbarga district Gram panchayats have become a non-effective functional and weak body in the villages, Panchayath President, co-president, and elected members require more power for the effective functioning of Gram Panchayaths.
13. Gram Panchayath institutions major problem has been associated with financial allotment from the state government. Both elected members and beneficiaries expressed from both districts that they need more power and financial support from the government.
14. The most satisfied and positive administration has been traced in the Shimoga district where most of the villagers are having toilet facilities with good water facilities. there is good coordination between the Panchayath and the people. Best utilization of Dam water and natural resources has increased rural people's income and standard of living.

PREFACE AND ACKNOWLEDGEMENT

Eternal vigilance is the price of Gramsabha to the concept of democratic system. The great utility of the Gramsabha lies in the fact that it provides a forum to the people to direct the rights and duties of the local authorities under Panchayat Raj Act 1993. Such a system has identified itself as a magnificent political institute. The Gramsabha has specified the conformity of citizenship to the people. The Gramsabha is not only representative in character, it is the people themselves. Gramsabha plays a crucial role in the successful working of local government to achieve rural development which is supreme goal of our nation.

This thesis has been actualized with the help and cooperation of many individuals and institutions that have contributed by providing research material, hospitality, moral support, etc. Therefore, I deem it is as my duty to acknowledge the help that I have received in various ways from many individuals and institutions at various stages of my research work.

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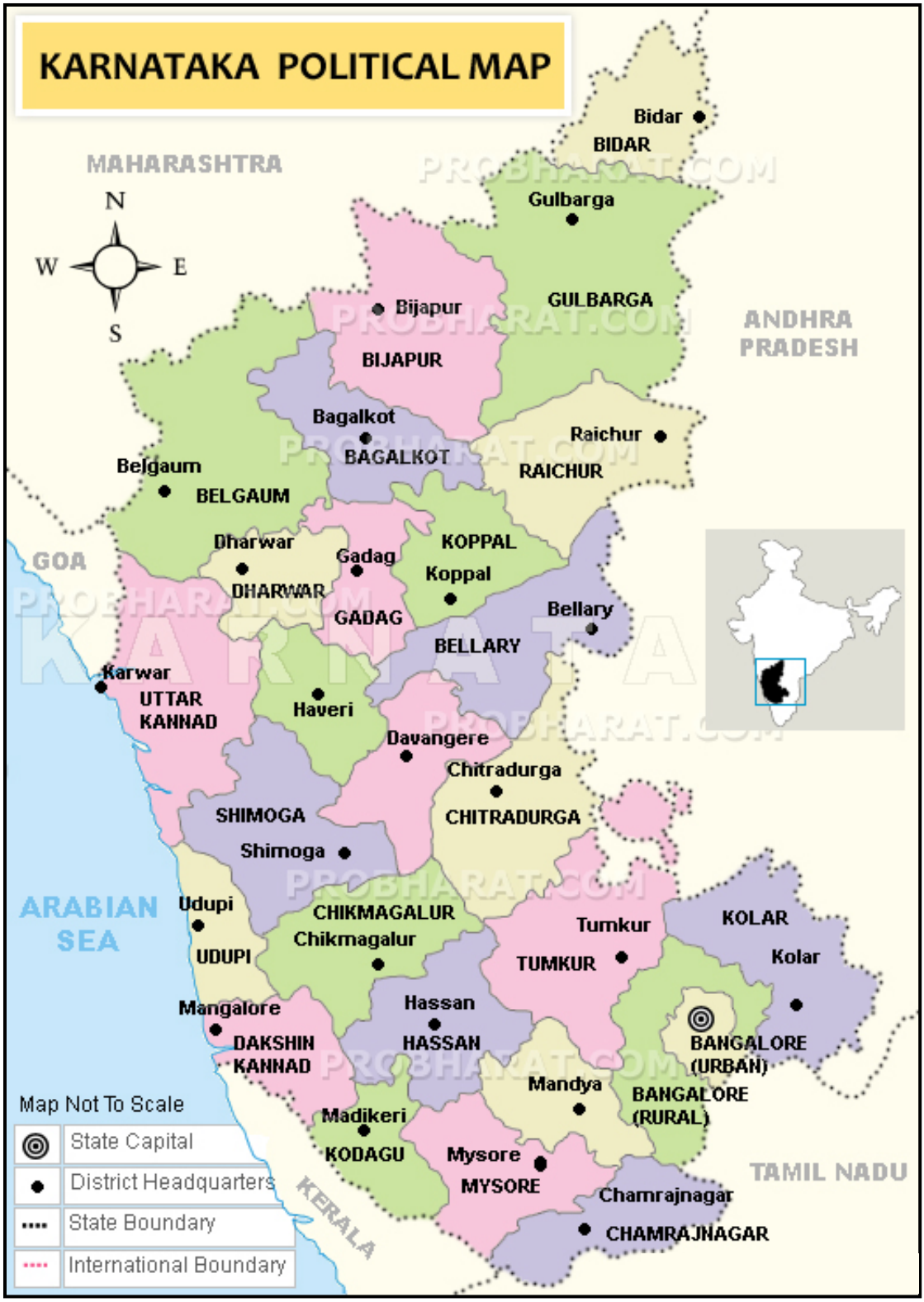
LIST OF ABBREVIATIONS

BDO	→	Block Development Officers
BRGF	→	Backward Regions Grant Fund Programme
CAARD	→	Committee on Administrative Arrangements for Rural Development
CDP	→	Community Development Programme
DDC	→	District Development Councils
DDC	→	District Development Commissioner
DPB	→	District Planning Board
DPC	→	District Planning Commission
ESCAP	→	United Nation Economic and Social Commission for Asian and the Pacific
HRD	→	Human Development Repot
NFHS	→	National Family Health Survey
PRI	→	Panchayat Raj Institution
RDPR	→	Rural Development and Panchayat Raj
RTI	→	Right to Information Act
SC	→	Schedule Caste
SFC	→	State Finance Commission
ST	→	Schedule Tribe
TDB	→	Taluk Development Board
UN	→	United Nations
UNDP	→	United Nations Development Programme
VISL	→	Vishweshwaraiah Iron Steel Plant
ZP	→	Zilla Panchayat



Map 1: Karnataka State Political Map

Map 2: Map of Shimoga district

Map 3: Map of Gulbarga district

CHAPTER – I

INTRODUCTION

PART – A: GENERAL BACKGROUND

1.1 INTRODUCTION

'People are the real wealth of a nation. A nation that facilitates for maximum number of delighted people, is the richest nation ever', quotes Mahathma Gandhi.[1] Development is a universal supremacy as a goal and its natural occurrence. As a subject development is value–loaded concept. Every individual family, community and nation desires to achieve this objective.[2] India being the largest democratic country of the world, the process of nation building with such parameters of richness is indeed challenging. Decentralization of power is one of the ways that India chose to face such a challenge efficiently and effectively since independence. The essence of such decentralization of power in India is 'Gramsabha' which is the most important tier or unit of 'Local Self Government or the Panchayat Raj System (PRS)'. In the history of Panchayat Raj System, April 24th 1993 can be considered as a remarkable day. The 73rd Amendment of the Constitution was implemented on this day, introducing three tier Panchayat Raj System which gave constitutional status to Gramsabha and Panchayat Raj Institutions (PRIs).

The Gramsabha is a concept intending to represent common citizen's needs and wishes which appeals to the general mass of population irrespective of class, caste, gender, distinction and political partisanship. It refers to supremacy of the

[1] Krishnamurthy, H.R., & Veerappa Gowda, H.C. (2011). *Development Economics*. Bangalore: Sapna Book House, p. 185.
[2] Katar Singh. (1999). *Rural Development Principles, Policies, and Management*. New Delhi: Sage Publications, p. 19.

people. The Gramsabha enables each and every voters of the village to participate in decision making at the local level. It provides a political forum to people in the village to meet and discuss their common problems and consequently understand the needs and aspirations of the community, hence it is called as soul of local self government. The Gramsabha is the first modern political institution which seeks to place direct political power in the hands of people, without the mediation of elected representatives. It represents a watershed movement from representative to political democracy and political mobilization.[3]

1.2 KARNATAKA STATE PROFILE

Karnataka is one of the prosperous states of India. It has a rich heritage, inspiring its people to create a bright future. Its special geographical location, its valleys, rivers, hills, plains, forests and a variety of resources have made it famous.

Karnataka state located in South-West India, is the country's eighth largest State, situated on table land where the Western and Eastern Ghat ranges converge into the Nilgiri hills complex, the State of Karnataka is confined roughly within 11.5° North and 18.5° North latitudes and 74° East and 78.8° East longitudes. The state is bounded by Maharastra and Goa sates in the North and North-West, by the Arabain sea in the West, by Kerala and Tamilnadu states in the South and by the state of Andhra Pradesh in the East. The state extends to about 750 km from East to West and covers an area of 1,91,791 sq km.[4] The population of the state was 6,10,95,297 as per the census of 2011. It was 4.96% of all-India population of 121,02,00,000. Among different states, Karnataka occupies 9th place with regard to population. The density of population as per 2011 census was 319 persons per sq.km. Among the districts of the

[3] Harsha Mander. (1999). The Legal Empowerment of Gramsabha. *Kurukshetra*, 48(1), p. 4.
[4] Seshgiri. (2009). *Encyclopaedia of Cities and Towns in India*. New Delhi: Gyan Publishing House, *XVII*, 17.

state Belagavi occupies the largest geographical area with 6.99% and Bangalore (urban) district has the smallest area with only 1.94%. The sex ratio of population as per the census of 2011 was 978 females for every 1000 males. According to 2011 census, the male literacy is 83% and the female literacy is 68%.[5] In this state temperatures are more or less uniform expect at the coastal region and high elevated plateau. It generally decrease south west wards over the state because of higher elevation and attain lower values at high-level stations. April and May are the hottest months. In May maximum temperature shoots up to 40°C over the North-Eastern corner of the state, decreasing south-West towards the Western Ghat region and the costal belt. The highest temperature recorded at and individual station in the state is 45.6°C[6] at Raichur on 1928 May 23 which is 6°C higher than the normal for the warmest months. December and January are the coldest months. The lowest temperature at an individual station was 2.8°C in 1918 December 16 at Bidar.

Karnataka has all types of variation in topography, high mountains, residual hills, coastal plains. The state is enclosed by chains of mountains to its east, west and south. It consists mainly of plateau which has higher elevation of 600 to 900 meters above mean seal level. The complete landscape undulation is broken up by mountains and deep ravines. There are quite a few high peaks both in Western and Eastern Ghat. The highest point in Karnataka is the Mullayanagiri hills in Chikkmagaluru district which has altitude of 1,929 meters (6,329 ft).

In Karnataka the forests are classified as protected, reserved, unclosed, village and private forests. Kannada is the official and most widely spoken language. Some of the important rivers in Karnataka are the Kaveri, the Thungabhadra, Krishna

[5] Census. (2011). Retrieved from https://www.statista.com/statistics/613934/literacy-rate-karnataka-india/
[6] Aras Kumar, M.R. (2007). *Development of Tourism in Karnataka – A case study of Mysore Division*. Unpublished Ph.D Thesis, University of Mysore, p. 38.

and Sharavati. Karnataka preserves its past glory by observing various fairs and festivals. It is the birth place of the India's classical music. The most unique feature of Karnataka is that it is the only province where both the main styles of Indian Music (Karnataka and Hindustani) are side by side. Above all, it is the people of Karnataka who have made this land a charming destination to explore.[7]

Any discussion here on Karnataka is incomplete without knowing the historical roots and the socio-cultural heritage on which as part of a development drive a programme of improving the welfare, equity, and security of the people are being framed. Karnataka has a long and rich history of over 2000 years of rulers that on their own interest have played key roles to bring about a variety of socio-economic transformation of the region originally known as Karnat.[8]

Karnataka is a state of great tradition and heritage. Since it is situated at the centre of the Indian sub-continent, it has influenced the history and culture of India in its own way. The Arab traveller Suleiman (851 AD) has considered Karnataka as one among the four major kingdoms of the world. When the Indian culture in the south was on the verge of destruction due to invasions from the north, the kingdom of Vijayanagar emerged in Karnataka. The rulers of Vijayanagar renovated and extended most of the temples of south India by constructing compounds and Raya Gopuras. They tried to spread the traditional knowledge by getting commentaries on Veda written (Vedartha Prakasha). Karnataka not only dominated and influenced the entire south India, it also influenced the trade and culture of southeast Asia through its commodities like pepper and silk. Karnataka's greatness is not limited to ancient and medieval periods alone, it also has significant achievements in the modern period as well.

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[7] Kavya Shree, S. (2013). *Dynamics of Administration in Karnataka with Special Reference to Kengal Hanumanthaiah Regime*. Unpublished Ph.D. Thesis, University of Mysore, p. 3.
[8] *Karnataka Development Report*. (2007). New Delhi: Academic Foundation, p. 317.

Karnataka is made up of people speaking mainly Kannada language. Its ancient history is little obscure. The historical research and excavations undertaken at places like Chandravalli and Maski in recent times have brought to light new information about the antiquity of Karnataka. It appears that Karnataka passed through all the different stages of civilization. The term Karnataka for the first time appears in Mahabharat. Even in Ramayan there is reference to the existence of Karnataka. The term 'Karunatar' is found in the second century AD Tamil text 'Shilappadigaram'.[9]

The study of the history of Karnataka got momentum with the discovery of a pre-historic 'stone axe' at Lingasagur of Raichur district (1842 AD). The historical period of written evidences in Karnataka is traced back to 500 BC. Some glimpses of that history are given here.

There are literary accounts, which state that the Nandas of Magadha ruled parts of Karnataka as early as 500 BC. A Kannada text 'Singiraja Purana', while dealing with the history of 'Pattadkal' states that this place was ruled by the Nandas. The Mauryas, who were the successors of the Nandas, had conquered the whole of the Nanda empire, had established their authority over Karnataka. The Maurya emperor Chandragupta during his last days, after abdicating his power had travelled down South and spent his last days at Chandragiri of Shravanabelagola in Karnataka.[10] In addition the famous Mauryan emperor Ashoka had sent messengers to the farthest ends of his empire to propagate the law of piety and service to humanity in the third century BC. Three of his rock edicts are noticed at Brahmagiri, Jatingaramsvar and Siddapura in the Molakalmuru taluk of Chitradurga district.[11] But the Mauryan period started loosing its political stability after the death of Ashoka. His passing away was

[9] Thipperudrappa. (2003). *Karnataka Samsruti Samikshe*. Mysore: DVK Murthy, p. 23.
[10] Suryanat Kamat. (2008). *A Brief History of Karnataka*. Bangalore: MCC Publication, p. 17.
[11] Krishna Rao, M.V. (1960). *Glimpses of Karnataka*. Bangalore: Sama Book House, p. 8.

the signal for the disintegration of the empire. In the Deccan, the collapse of the Mauryan power was followed by the rise into prominence of the Shatavahanas.

The Shatavahanas ruled for about four and half centuries starting from around 150 BC. They ruled from Paithan or Prathisthanapura area. The excavations undertaken at Chandravalli of Chitradurga district have thrown fresh light on the Shatavahana rule. Many coins of the Shatavahana period and other artifacts have been found during these excavations. The Kadambas succeeded the Shatavahanas. Mayura Varma is said to be the founder of this dynasty. The inscription of Shanti Varma found at Talagunda gives the information about the history of the Kadambas. The Gangas of Talakad (250-1024 AD) succeeded the Kadambas. The Gangas started their rule from Kolar and later made Talakad their capital. Their royal emblem was elephant. Until the rise of the Chalukyas of Badami the Gangas were the undisputed monarchs of Karnataka. Durvineeta was their prominent ruler. After the Gangas the entire Karnataka was brought under the rule of a single dynasty of the Chalukyas of Badami.[12]

The Chalukyas of Badami raised the political prestige of Karnataka by their brave deeds and wide dominions and gave it a national and international status. Jayasimha was the first prince of the dynasty, who defeated the Rastrakutas and found Chalukya kingdom. But the influence of Chalukyas came to be felt from the time of Pulakesi I of 550 AD who routed the Pallavas and made Badami his stronghold and capital.[13] It was Pulakesi II of this dynasty (609-642 AD) the brightest luminary in the Chalukyan sky, who subdued all the powers in the south as well as the Lata. The power of Chalukyas gradually waned after Pulakesi II and the Rastrakutas reasserted themselves.

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[12] *Op.cit.* 10, pp. 17,18.

[13] Mugali, R.S. (1946). *The Heritage of Karnataka (In Relation to India)*. Bangalore: Sathyasodhana Publishing House, p. 52.

The Rashtrakuta empire was truly a prime Indian dynasty ruling large parts of southern, central and northern India between the sixth and tenth centuries.[14] They were looking for power since long being a very ancient family of Karnataka. They got this opportunity when Chalukya power declined. Dantidurga was the first to give a decisive blow to the Chalukyas in about the middle of the eighth century AD. He assumed the imperial title of Rajaparameswara after his phenomenal conquest in the south and the north. All the suppressed heroism of this line of kings surged up in high tide and such stalwarts as Krishna I, Dhruva Govinda III, Amoghavarsa or Nrupathunga and Krishna III held high in succession the banner of their dynasty in the extensive Karnataka land from the river Kaveri to Godavari as defined in Kavirajamarga.[15]

Later the Chalukyas of Kalyani, who claim to be descendent of Chalukyas of Badami, started their reign in 973 AD by pushing aside the Rastrakutas. The first ruler of this dynasty Taila II (Trilokamalla) defeated the Chola rulers Uttama and Rajaraja I. The Satyashraya (997-1008 AD) of this dynasty had patronized the famous Kannada poet Ranna. These rulers made Kalyana (Basava Kalyana of Bidar district) their capital. Vijnaneshwara, the author of Hindu law book 'Mitakshara' was patronized by the Kalyana Chalukyas. Later the Kalachuris, who were the feudatories of Chalukyas of Kalyani captured the kingdom in 1162 AD. Bijjala was the first ruler of this dynasty. It was in 1184 AD the Chalukyas once again were able to establish their authority over Kalyana. But their hold over Kalyana was short lived. They were over powered by their feudatories the Hoysalas and Sevunas of Devagiri. These two dynasties divided Karnataka into two parts and ruled it for some time.[16] Subsequently the Rastrakutas and Chalukyas remained as Mahamandaleshwaras. The Sevunas

[14] Hermann Kulke. (1995). *The State in India 1000-1700*. New Delhi: Oxford University Press, p. 146.
[15] *Op.cit.* 13, p. 52.
[16] Neela Manjunath. (2012). *Karnataka Hand Book 2012*. Bangalore: Abhimani Publication, p. 88.

(Yadavas) made Devagiri (Daulatabad/Aurangabad) in Maharastra and emerged as an imperial power under Bhillama V (1173-1192 AD). 'Sindhinera' near Nasik was their former centre. Their territories extended from the river Narmada in the north to the river Krishna in the south.

After the Yadavas the Hoysala empire was a prominent south Indian Kannadiga empire that ruled most of the modern day's state of Karnataka between 10th and 14th centuries. It was an important period in the development of art, architecture and religion in south India. About Hoysala history Kannada folklore tells of a young man, Sala who saved his Jain guru Sudatta by striking dead a tiger he encountered near the Goddess temple of Vasantika at Soseooru. The word 'strike' literally translates to 'hoy' in old Kannada hence the name 'Hoy-Sala'. This legend first appeared in the Beluru inscription of Vishnuvardhana (1117 AD).[17]

In the beginning they had to subdue the hill tribes of the Western Ghat region. Early in the 11th century, the Cholas under Rajendra advanced against another Kannadiga dynasty namely the Gangas of Talakad also called Gangavadi and the latter were compelled to seek the protection of the Hoysalas.

The Cholas and the Hoysalas had to contend for the supremacy in the region of Ganagavadi. The Hoysalas ultimately expelled the Cholas from Talakad at the beginning of the 12th century AD. However, it is interesting to note that for more than 100 years after their origin, the Hoysala were feudatories or samantas of the western Chalukyas of Kalyani. The Hoysala inscriptions from Vinayaditya to Viraballala II acknowledge their allegiance to the Chalukya of Kalyani. Viraballala I (1100-1110 AD) was the first king to hold imperial title of Chakravarthi. They exhibited a remarkable political insight and this was revealed in the gradual extension of political

[17] Mahesh Vikram Singh, & Brij Bhushan Shrivastava. (2011). *Encyclopedia History of India A Service Post-Gupta Dynasty*. Delhi: Centrum Publication, p. 213.

power. Vishnuvardhana (1110-1152 AD) and Ballala II (1172-1220 AD) were the greatest rulers of the dynasty. In the course of the three centuries of their existence, the Hoysalas left an imperishable imprint in the fields of polity, culture and arts.[18]

After the rule of the Hoysalas, Karnataka began to be the target of Muslim invasions. The Khilji and Tughlaq armies of the Delhi Sultanate attacked the four major powers of the south, i.e. the Yadavas of Devagiri, the Kakatiyas of Warrangal, the Hoysalas of Dwara Samudra and the Pandyas of Madurai and destroyed them completely. With these developments the peninsular India experienced the emergence of a new political culture and the people who suffered under the invasions of sultans, whole heartedly welcomed the newly established Vijayanagara kingdom by the five brothers of the 'Sangama' dynasty. The Vijayanagara kingdom was founded in 1336 AD by Harihara I of the Sangama dynasty (1336-1485 AD). He brought under his control the areas of Andhra and Karnataka surrounded by the seas in the east and west. The Vijayanagara period is considered as the Golden Era in the history of Karnataka. After the Sangam dynasty Vijayanagara was ruled by the Saluva and Tuluva dynasties.

Vira Narasimha of the Tuluva dynasty who ruled between 1505 AD and 1509 AD was the first ruler of the dynasty. Krishnadevaraya was the king of this dynasty who raised the empire to the pinnacle of its glory. The reign of Krishnadevaraya who succeeded Narasimha was the most brilliant and glorious in the history of Vijayanagara when its armies were everywhere victorious and the city was most prosperous. Paes has given a graphic description of him "He is the most teared and perfect king that could possibly be, cheerful of disposition and very merry; he is one that seeks to honour foreigners and receives them kindly, asking about all their

[18] Shivanna, K.S. (1998). *A critique of Hoysala Polity*. Mysore: Prakash Publishers, Mysore, pp. 3,4.

affairs whatever their condition may be. He is a great ruler and a man of much justice, but subject to sudden fits of rage".[19]

All the rulers of this empire contributed to the construction of holy shrines of different faiths like Shaiva, Vaishnava, Srivaishnava and Jainism. The foreign visitors like Niccolo Conti (1420 AD), Abdul Razak (1443 AD) Barbosa (1500-1511 AD), Paes (1520 AD), Nuniz (1535 AD), Caesar Fredrick (1567 AD), etc. who came here for trade and other purpose have given a glowing account of the prosperity of Vijayanagara kingdom and its capital city. Along with the Vijayanagara the areas to the north of the river Krishna were ruled by the Bahamani kingdom (1347-1520 AD). The Bahamani sultans were remembered for introducing the Indo-Sarsenic style in their architecture. This kingdom, established by Allauddin Bahaman Shah in 1347 AD during the reign of Muhammad Bin Tughlaq at Gulbaraga, throughout its history had conflicts with Vijayanagara. During their reign, for the first time in Karnataka they introduced architectural forms like arch, dome, minarette, etc. The decline of the Bahamanis gave rise to five different Shahi kingdoms. Among them the Adilshashis of Bijapur ruled vast areas of Karnataka (1489-1686 AD). Ali Adil Shah (1558-1580 AD) the sultan of Bijapur was friendly with Ramaraya the ruler of Vijayanagara. He joined the grand alliance formed by the Deccani sultans against Vijayanagara and in the infamous Battle of Talikota the combined armies of the sultans defeated Vijayanagara in 1565 AD. After the decline of the Vijayanagara empire Karnataka came under the rule of three major kingdoms. These were Bijapur, Keladi and Mysore. With the rise of the Mughals and the Marathas the dominance of Bijapur ended. Inspite of the power of the Mughals and the Marathas the kingdoms of Keladi and Mysore were able to maintain their separate existence and carry on the traditions

[19] *Op.cit.* 11, pp. 70,71.

of Vijayanagara in their areas. The kingdom of Keladi was founded by a Veerashaiva leader Chaudappa (1499 AD). Sadashiva Nayaka who ascended the throne in 1530 AD was a famous ruler of this kingdom. Shivappa Nayaka (1645-1660 AD) is considered as a prominent ruler of Karnataka because of his reforms in revenue collection and the patronage extended to the literature. Keladi kingdom competed with Portuguese and the British in the sea trade. It was weakened because of its continued rivalry with Mysore and exploitation by the Marathas. Their internal conflicts caused their destruction.[20]

Another major dynasty which played a significant role was that of Wodeyars of Mysore. They claimed to belong to the Yadava dynasty of Dwaraka and their rule is said to have commenced from 1399 AD. However, their independent rule started only after the 17th century.[21] The Wodeyar kingdom was a model state because of the foresightedness of the rulers of this kingdom. Their rule from 1800-1868 is considered as a period of renaissance and the role of the commissioners who governed Mysore during this period, in this regard is praise worthy. The most significant achievement of this period was the constitution of first ever People's Representative Assembly. The budget was presented and discussed in this Assembly and this provided opportunity to the people to participate in the process of governance. This shows the democratisation of the monarchy under the Wodeyar rule.[22] The first ruler of the Wodeyar dynasty, Kanteerava Narasaraja Wodeyar (1638-1659 AD) brave and courageous and Chikkadevaraya Wodeyar (1673-1704 AD) through his competent revenue policies made the kingdom strong and prosperous. But the succession of weak rulers enabled Hyder Ali to capture power in 1761. Hyder Ali who was an

[20] *Op.cit.* 10, p. 20.
[21] Adrain Sever. (2012). *Rajwadas – The Indian Princely States 1707-1950*. Delhi: B.R. Publishing Corporation, *1*, 113.
[22] Shreedhara, C.A. (2010). *Mysore Wodeyar Mathu Karnataka Samstruthi*. Mysore: Harsha Affect Printers, pp. 357, 358, 359.

ordinary soldier emerged as a leader of great ability through his hard work and foresightedness. He showed his military skills while he was in Devanahalli in 1749 AD. His son Tipu Sultan has left imperishable imprint on the history of the country. He was born in 1750 at Devanahalli. He participated in the first Anglo-Mysore war itself. During the second Anglo-Mysore war, the English with the Marathas and the Nizam of Hyderabad as their allies tried to defeat Hyder Ali, but the martial spirit and the diplomatic ingenuity of Tipu Sultan rescued his father from facing the disaster. The 'Tiger of Mysore' succeeded in breaking the said alliance by isolating the English.[23] Tipu was a courageous and intellectual commander and had thought of expelling the English from India. But he died fighting the English at Srirangapatna during the IV Anglo-Mysore war in 1799.

After the defeat of Tipu though the rule of the Wodeyars was restored the English had full control over most areas of Karnataka. During the 1831-1881 period the princely state of Mysore was taken over by the British and governed through commissioners. The British Commissioners like Mark Cubbon (1834-1861 AD) and Levin Bowring (1862-1870 AD) introduced European style of administration and helped in making Mysore a model state. The credit for developing Mysore on par with Presidency districts goes to these commissioners. Karnataka did not accept the British overlordship so easily. During the period between 1800 and 1858 there were many rebellions against the British. The first rebellion was led by Dondia Vagh, who was a commander of Tipu in 1800. There was widespread popular support for this revolt. A person called Narasappa Setkar in 1840-41 organised a revolt known as 'Badami revolt'. The Deshmukhs of Chandakvati along with Venkatappa Nayaka of Surapura

[23] Kabir Kausar. (1998). *Secret Correspondence of Tipu Sultan*. Bangalore: The Karnataka State Archives, p. 3.

too raised the banner of revolt against the British.[24] These kinds of revolts along with the national movement after 1920 contributed to the demand for the unification of Karnataka.

Amidst all these developments, Mahatma Gandhi who visited different areas of Karnataka, inspired the national movement in Karnataka as well. His first visit was on 8th May 1915 for unveiling a photograph of Gopalakrishna Gokhale. Many leaders from Karnataka joined the national movement and got actively involved in the Non-Cooperation and Civil Disobedience Movements. As part of the Civil Disobedience Movement in Karnataka, Salt Satyagraha was organised in Ankola in 1930. During this history of ups and downs, there was not much difference in the conditions in the areas of Karnataka under the British and which were ruled by the various princely states. In this background, the concepts of 'Nationalism' and 'Unification' at national and state levels were not different from one another. The idea of unification of different Karnataka areas under a single administrative unit was the creation of the then Kannadiga nationalists. According to them the unification was 'by changing the precarious conditions, to unify the fragmented areas with a common political vision and subject it to a single administrative unit and transforming the divided Karnataka into a united one. To put this view in a more comprehensive form it meant that to bring the geographical areas and Kannada language speakers into a common administrative unit and enable them to discover their identity and unity.[25]

In this way the Congress party recognised the demand by forming a separate unit of the party in 1920. The Karnataka unification conference was held at Belgaum in 1924. The demand of Kannadigas gathered momentum over the years. In 1938, the Madras and Bombay legislatures even passed a resolution which said steps may be

[24] *Op.cit.* 16, pp. 120-121.
[25] Govinda Raju, C.R. (2005). *Karnataka Ekikarana Haagu Namakarana*. Bangalore: Government Printing Press, p. 4.

taken for the creation of a new province to be called Karnataka by amalgamating all the predominantly Kannada speaking areas under one autonomous administration. In 1946, speaking at Karnataka unification conference held at Bombay Sardar Vallabhai Patel, assured creation of a united Karnataka. At that time it was considered as a genuine and legitimate demand, for the Kannada speaking people were marginalised and scattered in different administrations in the Princely State of Mysore, the Bombay Presidency, Madras Presidency, the territory of Coorg and the cantonment of Bangalore. In response to Akhanda Karnataka Rajya Nirmana Parishat's aggressive agitation and such similar protests in other parts of the country, the Government of India set up the States Reorganisation Commission in 1953. The Committee strongly recommended the division of the whole of the country into 14 major states considering the linguistic and cultural homogeneity as one of the principles.[26]

Fazal Ali Commission recommended the founding of United Karnataka, which came into existence on 1st November 1956. This amalgamation of different provinces was not an easy task. To the whole of the old Princely State of Mysore were added Kannada speaking districts from Madras Presidency, Bombay Presidency, Hyderabad state and the whole of Coorg.

On 1st November 1956, the New Mysore State was inaugurated by the then President of India, Dr. Rajendra Prasad. The last Maharaja of the Wodeyar dynasty, Sri. Jayachamaraja Wodeyar was appointed as the Governor and Sri S. Nijalingappa became the Chief Minister of this unified state. Bangalore became its capital. With this the centuries dream of Kannadigas became a reality.[27] But many leaders were unhappy with the name "Mysore State" given to the new state. They expressed their

[26] *Op.cit.* 8, pp. 348, 349.
[27] Lokappa Gowda, C.N. (2009). *Adunika Karnataka (1761-2009)*. Mysore: Harsha Printers, p. 251.

dissatisfaction by opposing this name and demanding renaming it as Karnataka. After a prolonged struggle of 17 years the state was constitutionally renamed as Karnataka on 1st November 1973, under the Chief Ministership of Sri Devaraj Urs.

Karnataka with a long history of its own is now a constituent of the Indian Union. The Governor is the constitutional head of this state. The administration of the state is carried out by the Chief Minister with the Council of Ministers. These ministers are members of the legislature. Karnataka has a bicameral legislature. Vidhana Sabha and Vidhana Parishad are its two houses. At the district level the administration is looked after by the Deputy Commissioners.

1.3 AREA OF THE RESEARCH

For the purpose of this research the Gulbarga district located in the North Karnataka and Shimoga district located in the Southern Karnataka are selected for a comparative study. This selection is based on the assumption that Shimoga is a developed district and Gulbarga is a developing district on the basis of 2011 census report and the 2002 Dr. Nanjudappa Committee report on regional imbalances. As per the 2011 census data the development indicators for Shimoga are comparatively higher than Gulbarga. Shimoga district had a population of 17,52,753 where as Gulbarga's population was 25,66,326. Gulbarga also had a population growth rate higher than Shimoga. That means whatever investment or development activities undertaken there become less effective because of the population pressure. As a result the development had a negative impact.

As regards the literacy rate is concerned it is 80.45% in Shimoga and 64.85% Gulbarga. The per capita income in Shimoga is Rs. 1,17,945 and it is Rs. 64,012 in Gulbarga. This further strengthens the assumption that Gulbarga is behind Shimoga in the development process. Further the Dr. Nanjudappa Committee report published in

2002, on regional imbalances in North and South Karnataka, states ‘when enlarged state of Karnataka was formed on November 1, 1956 consequent to the reorganization of the states of the Indian Union on linguistic principles, Kannada speaking people, for whom their Mother-tongue Kannada gave hopes of closer integration for the development of its economy and its culture become euphoric and cherished very high expectations. New state of Karnataka comprised of erstwhile Mysore state which was under the princely rule, Bombay-Karnataka covering Dharwad, Belgaum, Bijapur and Uttara Kannada, Hyderabad–Karnataka comprising of Gulbarga, Raichur and Bidar. Madras-Karnataka covering the district of Bellary and Dakshina Kannada apart from the erstwhile hilly region of Coorg. All these areas were at different levels of development and undoubtedly with enormous natural resources. Of these the erstwhile state of Mysore had the advantage of modernization having had its own banking and railway system and vigorous growth of industry of independent system of income tax and water resources development, due to the enlightened Maharajas and their Dewans. The newly added areas had suffered in socio-economic development, having been treated as peripheral regions of the pre-independence presidency states.

Based on all the above factors, Shimoga district is selected as developed district and Gulbarga district as a developing district for the purpose of this comparative study.

In the context of the selection of two taluks each for comparative study from the districts of Shimoga and Gulbarga, it is to be noted that these taluks are selected such that they are quite in contrast in relation to their natural resources, physical setting, economic well-being and regional aspects. The Bhadravati and Shimoga taluks of Shimoga district have good irrigation facilities and the natural conditions here are well suited for the cultivation of commercial crops like areca nut, coconut,

and paddy. The economic condition of the people here is quite satisfactorily developed. But conditions of Gulbarga and Afzalpur taluks of Gulbarga district are totally different. The climate there is quite dry throughout and the irrigation facilities are quite limited and the economic condition of the people here is below expectation.

The regional, natural and economic factors play a crucial role in the process of development. The objective of the study was to examine what different roles the Gramsabhas play in the process of development in economically developed areas and developing areas. It is for this purpose the Bhadravathi and Shimoga taluks of Shimoga district and Gulbarga and Afzalpur taluks of Gulbarga district were chosen as samples for this comparative study.

1.4 PROFILE OF SHIMOGA DISTRICT

Shimoga District is one the most prosperous and beautiful district in Karnataka state. Being the gateway for the hilly region of the Western Ghats, the city is popularly nicknamed as "the Gate of Malnad".[28]

A large area of this district is a forested hilly region of heavy rainfall. The real beauty is portrayed through various bounty-landscape that is dotted with waterfalls and paddy fields. Shimoga is present at a distance of about 273 kilometres from the capital city of Bangalore.[29]

1.4.1 Origin of Name

Shimoga district was previously known as Mandli.[30] There are legends about how the name Shivamogga was evolved. According to one, the name Shivamogga is related to the Hindu God Shiva – Mukha [Face of Shiva], Shivana-Moogu [Nose of lord Shiva] or Shivana-Mogge [Flowers which is to offer to Shiva] can be the origins of the name the Shimoga district. Another legend indicated that the name Shimoga is

[28] Shastri Savita. (2017). "Gateway to the Western Ghats". *The Week*.
[29] Retrieved from https://www.shivamoggaonline.in/city-guide/about-shimoga
[30] https://www.districtinfo.com/2017/04/shivamogga-district-with-talukas.html

derived from the word Sihi-Moge which means sweet pot. According to this legend, Shivamogga once had the Ashram of the sage Durvasa. He used to prepare sweet herbs in an earthen pot. Some cowherds, ound this pot and after tasting the sweet beverage named this place Sihi-Moge.[31]

1.4.2 Location

The district is situated between the latitudes 13°27 and 14°39 N and between the longitudes 74°38 and 76°04E at a mean altitude of 640 metres above sea level. The peak Kodachadri hill at an alsitude of 1343 metres above sea level is the highest point in Shimoga district. Rivers Kali, Sharavathi, Gangavathi, and Tadadi originated in this district. The two major rivers that flow through this district are Thunga and Bhadra which finally meet at Koodli near Shimoga and gain the name Thungabhadra which later join the river Krishna.[32]

1.4.3 General Boundaries

The Shimoga District is situated almost centrally in the state of Karnataka state. Bounded by the Sahyadri Ghats, it is surrounded by the Haveri district in the North, the Davanagere district in the East, Udupi and Karwar in the West and Chikmagalur district in the South. The district is between 13 degree 27 minutes and 14 degree and 39 minutes North latitude and between 74 degrees 37 minutes and 75 degrees 52 minutes East longitudes at a mean elevation of 640 metres above Mean Sea level, it occupies an area of approximately 8465 square kilometres and it belongs to Southern India. The district divided into two division and 7 Taluks at present.[33]

[31] Wikipedia. (2022). *Shimoga district*.
[32] https://en.wikipedia.org/wiki/Shimoga_district
[33] IndiaNet Zone.E-magazine. Retrieved from https://www.indianetzone.com/45/geography_shimoga_district.htm

1.4.4 Climate

The climate of district is tropical wet day [Koppen Climate Classification] summer average temperature 20-35°C (68-95°F). That means the winter and the early part of summer are typically dry periods. The majority of the rainfall occurs between June and early October months. Shimoga is a part of a region of precipitation. January and February are the driest months in the district. July the wettest, and April is the warmest month with an average high temperature of 35.5 degree Celsius (95.9°F). Coldest months of the district are July, August, November and December with average high temperature of 27°C (80.6°F). In summer April-Many months temperature crosses 36°C at Shimoga district.[34]

1.4.5 Economy

Agriculture and animal husbandry foundry, are the major contributors to the economy of Shimoga district. The crops cultivated in this district are arecanut, paddy, cotton, maize, oil seeds, cashew nut, pepper, and ginger, which are highly commercial. Karnataka is the largest producer of arecanut in India, the majority of which is cultivated in this district. The framers have cultivated crops like jatropha, vanilla which has yielded high monetary benefits. Species like, clove, cinnamon, pepper, cardamom are grown along with arecaca plants. This multi-cropping can help in maximum utilisation of land space and improve fertility of the soil. As spices have high commercial value that can provides additional income to farmers.[35]

1.4.6 Industry

The first and foremost argument in favour of industrialization is that provides a base for rapid growth of income, employment, agricultural development, maximum utilization of local resources, and for balanced development. Hence industrialization

[34] Retrieved from https://en.wikipedia.org/wiki/Shimoga
[35] Retrieved from https://en.wikipedia.org/wiki/Shimoga_district

will contribute to the development of any district. In this context Shimoga district has focussed on iron, agriculture, textile and engineering industries majorly. Foundry activity has a long history there and Pearlite Liners (P) Led one of oldest industries of Karnataka (Bharath Foundry), is the largest private-sector employer in the district.

The major investment has been made in engineering and mechanical goods. Other rural industries in this district are blacksmith, carpentry, pottery, leather, handlooms and sandalwood caring. Karnataka government has created industrial regions to encourage industrialisation of the Shimoga district. The Vishweshwaraiah Iron Steel Plant (VISL) is a pioneer in production of high quality alloy and special steels and pig iron. Pig iron is used as raw material for iron steel making and most of this material will be imported. The pig iron (from scrap) availability is limited so that iron steel producers and foundry industries are not able to produce maximally.[36]

1.4.7 Administrative Division

Shimoga district is divided into seven taluks, Bhadravathi, Thirthahalli, Soraba, Sagara, Shimoga, Shikaripura and Hosanagara. The Shimoga Lok Sabha constituency consists of the entire Shimoga district and covers parts of the Davangere districts. The assembly constituencies all seven taluks.

1.4.8 History of Shimoga District

The Shimoga district formed the southern tip of the Emperor Ashoka's Mauryan Empire in the third century BC. It was administrated during later centuries by the Chalukya (6^{th} century), Western Ganga, Rashtrakutas (8^{th} century), Kadamba (9^{th} Century), Hoysalas (11^{th} century) and the Vijayanara rulers (15^{th} century). Nayakas of the Keladi, who also known as Nayakas of Bedrone and Ikkeri Nayakas, were an Indian dynasty based in Keladi in present-day Shimoga district of Karnataka

[36] Ismugroho, K., & Birawidha, D.C. (Mar 2018). "The production of pig iron from crushing plant waste using hot blast cupola". *Alexandria Engineering Journal*, *57*(1), 427-433.

state, India. They were an important ruling dynasty in late medieval and early modern Karnataka. They initially ruled as a vassal of the popular Vijayanagar Empire. After the fall down of the dynasty in 1565, they become independent and ruled significant parts of Malnad region of the Western Ghats in present-day Karnataka, most area in the coastal regions of Karnataka and parts of Northern Kerala Malavar and the central plains along the Tungadhadra river.[37]

In 1763 AD, defeated the Nayakas of Keladi and Shimoga were under the Kingdom of Mysore until 1947. The city was under the kingdom of Mysore until India became independent in the year 1947. During the Satyagraha movement, Mahatma Gandhiji also visited the place to instigate the fight for national freedom. After the independence of India 1947, the Mysore state merged into the Republic of India. On 1st November 2006, the State Government of Karnataka announced the remaining of Shimoga to "Shivamogga", along with nine other cities in the state. The Central Government approved the request in the October 2014 and the city was renamed on 1st November 2014.

Table 1.1: Statistical data of Shimoga district, 2011

Sl. No.	Items	Details
1	Total population	17,52,753 (Male – 8,77,415; Female – 8,75,338)
2	Density of population	207 per sq km
3	Literacy rate	80.45%
4	Per capita income	1,17,945
5	Rural population	11,29,026
6	Total area	8478 sq km
7	Total forest area	4407.19 sq km
8	SC/ST population	308,158(SC); 65,142 (ST)

Source: Census of India – 2011.

[37] Indiastatdistrict.com/Karnataka/shimoga-district

1.4.9 Bhadravathi Taluk

Bhadravathi is one of the industrial city or Steel Town and Taluk in the Shimoga district of Karnataka state, India. It is situated at a distance of about 255 kilometres from the state capital Bengaluru and at about 20 kilometres from the district headquarters, Shimoga. The town is spread over an area of 67.0536 square kilometres and has population of 1,60,392 of which males constitute 51% and female 49%. Bhadravathi has an average literacy rate of 86.46% of the national average of 59.5% with 91.39% of the male and 81.46% of female literacy rate according to 2011 census. The average temperature in the summer is around 25°C (77°F) and 37°C (99°F). The average winter temperature is between 20°C (68°F) and 30°C (86°F). The annual precipitation in the city is around 950 millimetres.

This Taluk has two major factories which take up a large part of the city. The Mysore Iron Works, which is known as Vishveshwaraiaya Iron and Steel Plant (VISP) factory, started by Nalvadi Krishnaraja Wodyar along with his Diwan Sir M. Vishveshwaraiahya and the Mysore Paper Mills factory.

1.4.9.1 Local History

Bhadravathi derives its name from the Bhadra River which flows through the city. It was known as Benkipura, which in English means “City of Fire”, and earlier “Benki Patana”. At some point view Bhadravathi was probably also known as Venkipura, (Venki means turn in Sanskrit), as it situated at the place where Bhadra river takes a 90 degree turn to the West, and to the East. Hoysalas ruled the city. The goddess “Haladammadevi and Antaraghattamma Devi” guard the city from past time. The sacred temples are still present in the city. In 1413 Yerelakka Nayaka who was ruling the two cities called Dumma and Banuru built two more cities, after clearing some of the wild forest, and named them, Lakshmipura, Narasimpa Pura,

subsequently, these two cities became Benkipura or Venkipua and then Bhadravathi, as it is situated on the banks of Bhadra river.

Iron ore from the Hills station of Kemmannugundi and water from the Bhadra river helped the establishment of an iron mill in 1918 known as Mysore Iron and Steel Limited (MISL). Bhadravathi's reputation as an industrial town was further enhanced with the establishment of paper manufacturing firm, the Mysore paper Mills Limited in 1936.

1.4.10 Local History of Shimoga Taluk

Shimoga is rich in natural resources, tradition in education, fine arts and culture which remains deeply etched in its people and place. The enchanting natural scenery of waterfalls, green dales, hills, rivers and streams, dense forests, flora and fauna, forts, and temples, historical places, sandalwood add to the exquisiteness of the place.

Shimoga as traditional derivations, the name pertains to Lord Shiva (Shiva – Mukha – face of lord Shiva, Shivana-Mogu – nose of lord Shiva, Shivana-Mogge – buds of flowers meant for Shiva). According to the legend the place had the ashram of the famous sage "Durvasa" who was noted for his sharpness of temper. He used to keep on the oven a pot boiking with sweet herbs. Once, some cowherds, who chanced upon it and tasted the beverage our of curiosity and called the place 'Sihi-Moga' (which means sweet pot), later it was called as 'Shivamogga'. Remains found in the district disclose that man was resident in the area in those early times. In 1881, two early stone-age tools were discovered in a 'Shingle Bed' at Nyanati, at a short distance from the Tungabhadra river. They were bifacial pebble tools made of quartzite, one with a rounded working edge and the other one with a pointed working edge. Some Neolithic sites were noticed and uncovered at.

- Nilaskal near Nagar in Hosnagar Taluk
- Guddemaradi on the bank of Tunga river near Shivamogga city
- Kunda hill near Agumbe in Thirthahalli Taluk
- Yeddegudde near Thirthahalli
- Ashoka nagar, Anaveri and Nagasamudra in Bhadravathi taluk

Three iron age megalithic sites, with different megaliths, have also been found in the district, at Nilaskal in Hosanagar taluk and Shivamogga.[38]

District carries substantial significance in history ruled by the great Indian dynasties of the Kadambas, Gangas, Chalukyas, Rastrakutas, Keladi and Kings of Vijayanagara. Shimoga was established by the Keladi rulers. It reached its pinnacle during the rule of Shivappa Nayaka around 1600 AD. Sharavathi Hydel project and Varahi project contribute towards the substantial portion of the state's power needs. Well-known for "Jog Falls", nature's headlong tumble created by Sharavathi river with a drop of 253 m in four distinct cascades, creating world highest fall of Asia.

Shimoga is located at an altitude of 640 meters above sea level and situated at a distance of 273 km from Bengalore. Shimoga is a taluk located in Shimoga district of Karnataka state. It is one of 7 taluk of Shimoga district. There are 214 villages and 1 towns in Shimoga taluk. According to the census India 2011, Shimoga taluk 117601 households, population of 507324 of which 255262 are male and 252062 are females. the sex-ratio of Shimoga taluk is around 987 compared to 937 which is average of Karnataka state the literacy rate of this taluk is 74% out of which 78% males are literate and 70.76% females are literate. Total area of Shimoga taluk is 1114 sq.km with population density of 455 per sq.km. Out of total population 36.4% population

[38] Retrieved from https://shimoga.nic.in/en/history/

lives in urban area and 63.6% lives in the rural area. There are 18.15% scheduled caste (SC) and 4.14% Scheduled Tribe (ST) of total population of Shimoga taluk.[39]

1.5 PROFILE OF GULBARGA DISTRICT

Gulbarga district was under the rule of Nijam of Hyderabad before independence of India. The district has a rich background of knowledge and culture. The existence of university at in Chitapur, Vignaneeshwaras Mitakshara, Nrupatungas Kavirajmarga and the social and religious revolution led by Shivsharanas and the Sufi saint Banda Nawaz are all witness of it. However, in the 19th century due to erratic rainfall and continuous occurrence of droughts the life of the people was never smooth and secure. Further during the Nizam's rule, the district could not develop due to inefficient administration and negligence. The distance was also a factor contributing to it. Thus it was considered as one of the most backward districts when it joined the old Mysore state (Fact finding committee 1954). This condition has not changed even after five decades.

The Gulbarga district is one of the three districts that were transferred from Hyderabad state of Karnataka state by the time of re-organization of the state in 1956. It is located in the Northern part of the state and lies between 76°04 and 77°42 East longitude and 17°46 North latitude covering the area of 10,951 km. it is bounded on the west by Bijapur district of Karnataka state and Sholapur district of Maharashtra, on the West by Ranga Reddy and Medak district of Telegana state, on the North by Bidar district and Osmanabad district of Maharashrta and on the South side by Yadagiri district of Karnataka state. Gulbarga is famous for Toordal Pigeon Pea and the limestone deposits are more in Gulbarga district. As per 2011 census 2011. Gulbarga city is an Urban Agglomeration coming under category of Class I UAs/

[39] Retrieved from https://www.investkarnataka.co.in/wp-content/uploads/2020/08/Shivamogga.pdf

Towns (Having a population of at least 1,00,000 persons. Million Plus UA (Urban Agglomeration) – Having a population of 1 million or above.[40]

In 2006 the Ministry of Panchayath Raj named Gulbarga or Kalaburagi district as one of the country's 250 most backward district out of total of 640. It is one of the five district in Karnataka currently receiving funds from the Backward Regions Grant Fund Programme (BRGF).[41]

1.5.1 Historical Background

The history of Gulbarga district dates to the 6th century. The Rashtrakutas hold control over the region, but the Chalukyas regained their domain within a short period and reigned supreme for over 200 years. The Kalyani Kalachuris who succeeded them ruled until the 12th century. Around the end of the 12th century, Devagiri Yadava's and the Hoysalas of Dwarasamamudra destroyed the supremacy of the Chalukyas and Kalachuris of Kalyani. Around the same periods, the Kakatiya Kinga of Warangal came into prominence and the present Gulbarga and Raichur districts formed part of their domain. The Kakathiya power was introduced in 1323 AD and the entire Deccan, including the district of Gulbarga, passed under the control of the Delhi Sultanate.

The revolt of the officers appointed from Delhi resulted in the founding the Bahmani Sultanate in 1347 CE by Ala-Ud-Din Bahman Shah, who chose Gulbarga to be the capital city. When the Bahamani Kingdom came to an end in 1527, the dynasty broken up into five independent Sultanates, Bidar, Bijapura, Berar, Ahmednagar and Golonda. The present Gulbarga district came partly under Bijapur and partly under Bidar. The last of these sultanates, Golonda finally fell to Auranazeb in 1687. With the conquest of the Deccan by Aurangzeb in the 17th century, Gulbarga passed under

[40] Retrieved from https://kalaburagi.nic.in/en/about-district/
[41] Retrieved from https://en.wikipedia.org/wiki/Kalaburagi_district

the Mughal Empire. In the early part of the 18th century, with the decline of the Mughal empire, Nizam-Ul-Mulk, Asaf Jah 1, one of Aurangzeb's generals, formed the kingdom of Hyderabad, in which a major part of the Gulbarga area was also included. In 1948, Hyderabad state became a part of the Indian Union, and in 1956, excluding two talukas which were annexed to Andhra Pradesh, Gulbarga district became part of new Mysore State. Gulbarba (Urdu) city of flowers and gardens was renamed Kalaburagi (Kannada), Kal-means stone in Kannada, bur-means thorns in Kannada the whole name represents "The land of stones and thorns" effective 1st November 2014.[42]

1.5.2 Social Conditions

The Gulbarga district is mostly rural and has many villages. Socially it has certain unique features. In the rural areas the joint families are still very common and follow the old traditions like child marriage, polygamy and Devadasi system. The main occupation of the people in rural areas is agriculture and they wear a simple dress. As per the census data Gulbarga has a high population growth rate and that is responsible for the backwardness of the district. Though the Gulbarga district has remained a backward area it is endowed with rich natural resources. For the development of the district there is a need to utilise these resources through appropriate capital investment and prudent use of its human resource. For the healthy rural development there is a need to achieve economic development and raise the percapita income. For purpose of rural development many community development programmes have been initiated from 1954. Generally, the Zilla Panchayat and Gram Panchayats are sensitive to the development needs and respond positively.

[42] Retrieved from https://kalaburagi.nic.in/en/history/

Table 1.2: Statistical data of Gulbarga district, 2011

Sl. No.	Details	No.
1	Total population	25,66,326 (Male – 13,01,755; Female – 12,64,571)
2	Density of population	234 per sq km
3	Literacy rate	64.85%
4	Percapita income	64,012
5	Rural population	17,30,775
6	Total area	10,954 sq km
7	Total forest area	44,41,936 hectares
8	SC/ST population	648,782(SC); 65,259 (ST)

Source: Census of India – 2011.

1.5.3 Gulbarga Taluk of Gulbarga District

Gulbarga is taluk in Karnataka state. Gulbarga taluk population according to 2011 census of India 829,830 people are living in this taluk of which 423,051 are male and 406,779 are female. The population of this taluk in 2021 is 1,028,989 literate people are 540,351 out of 301,816 are male and 238,535 are female. Total number of workers of the taluk are 307,528 depends on multi skills out of which 213,197 are men and 94,331 are women. Total 32,268 cultivators are totally dependent on agriculture farming out 24,548 are cultivated by men and 7,720 are women. 38,032 people works in agricultural land as labour in Gulbarga, men are 19,466 and 18,566 are women.

1.5.4 AfzalpurTaluk of Gulbarga District

Afzalpur is a Panchayat town in Gulbarga district in the Karnataka state. It is also the headquarters of the Afzalpur taluk. Afzalpur is located at 17.2°N 76.35°E. It has an average elevation of 408 metres (1338 feet) headquarters of the Afzalpur taluk. This taluk borders Alanda taluk of Gulbarga district to the North, Gulbarga taluk of

Gulbarga district to the East, Jevargi taluk of Gulbarga district and Sindhi taluk of Bijapur district to the South, Indi taluk of Bijapur district to the West and Akalkot taluk of Sollapur district of Maharashtra to the North-West. Bhima and Amaria rivers flow through this taluk. As of 2011 census of India, Afzalpur town Panchayat has population of 27,088 of which 13,892 are male while 13,192 are females as the report released by the census India 2011. The Afzalpur literacy rate is 51.73 percent, out of these 31.10 percent is male literates and 20.63 percent is female literate. Total workers percentage is 43.27 percent, out of these 26.78 percent is male workers and 16.49 percent is female workers. total agriculture farmers percentage is 10.64 percent in the Afzalpur taluk.

1.6 THE IMPORTANCE OF PANCHAYAT RAJ INSTITUTIONS

Democratic India strongly believes in Panchayat Raj System which brought distinction to the nation and has created indelible impression in the minds of people. For this reason the 73rd Constitutional Amendment Act, 1993 brought into force a new form of Local Self-Government in India popularly known as Panchayat Raj Institution. It literally means governance by a 'council of five'.[43] This institution denotes the right and the ability of local authorities, within the limits of the law, to regulate and manage a substantial share of public affairs under their own responsibility and in the interests of local population.[44] Panchayat Raj Institution continuously advancing and spreading over gradually to every part of the country covering a substantial portion of humanity.[45] Panchayat Raj system is seen primarily as an embodiment of democracy at the village level. The first approach looks at Panchayat Raj as instrumental value, the second makes towards welfare state. Thus,

[43] Ramendar K. Raina. (2010). *Panchayat Raj System in India*. New Delhi: Mohit Publication, p. 31.
[44] Decentralization and Local Democracy in the World. (2008). *First Global Report, A Co-Publication of the World Bank and United Cities and Local Governments*, p. 19.
[45] Krishna Kumar, & Jai Narain Sharma. (2007). *Direct Democracy and Village Governance*. New Delhi: Regal Publications, p. 16.

Panchayat Raj found itself subject to a variety of interpretation, perceptions, and pressures with all shades of thought. There are several reasons behind PRIs which began great fanfare, was not to fulfill all the expectations aroused by the planners. In the first place Panchayat Raj System instituted to be dominated by the socially or economically privileged section in the local community with consequence that the weaker sections such as depressed classes are deprived of their benefits, secondly for administrative transparency.[46] For this reason attention to villages became more marked in the fifties when India launched its First Five Year Plan. The plan document itself emphasized, "We believe that the Panchayat will be able to perform its civic functions satisfactorily only if these are associated with an active process of development in which the village Panchayat is itself given an effective part. Unless a village agency can assume responsibility and initiative for developing the resources of the village, it will be difficult to make a marked impression on rural life, for only a village organization representing the community as a whole can provide the necessary leadership.[47] In pursuance of the development ideology government of India started giving much importance to Panchayat Raj System.

1.6.1 Importance of Panchayat Raj Institution in Checking Imbalances of Development

The imbalances in the development are common in a developing country like India. As stated above, development indicates "to increase the opportunities of choices for people. It is not practically possible to remove all the existing imbalances in the matters of basic infrastructural facilities and investments for development amenities. Moreover, it is essential to have a corruption free plan, to remove the disparities in irregular usage and distribution of wealth. Development is a continuous

[46] Maheshwari, S.R. (1985). *Rural Development in India, A Public Policy Approach*. New Delhi: Sage Publications, pp. 58,59.
[47] *The First Year Plan*. (1952). New Delhi: Manager of Publications, Government of India, p. 133.

process and it never ends. Very balanced development is still a mirage in the rural areas. It is important to note that even with the achievement of balance with regard to services and facilities, the backwardness in development might still persist based on those parameters of development, from which the achievement is considered. Thus, the constructive and systematic operation strengthens local Government. Hence, more the imbalances in development, the backwardness will be more.[48] It signifies that the government should involve in obtaining maximum achievement to eradicate poverty coefficients, diseases, malnutrition, child labor, infant mortality and other such elements in the lives of people particularly, below the poverty line.

Mehboob-ul-Haq opines 'the problem of development should be termed as the selective assault on poverty'. For this, the local governments are trying to achieve balanced development through agricultural modernization, employment opportunities, health, education, hygiene and level of livelihood along with the improvements in choices for the people. This concept involves redistribution of administrative responsibility within the government. Panchayats implies sharing of a part of the governmental power by a central ruling group with other groups, each having authority within a specific area of the state. Through PRIs local communities can be an effective means of achieving critical objectives of sustainable human development.[49]

1.6.2 Rural Development through Panchayat Raj Institution

Soon after India achieved its independence a rapid search started for alternative model to the development of administration to cope up with the growing needs of rural development on gigantic task. The central administration was not be able to provide essential service towards rural community. Hence, Panchayat Raj

[48] Najudappar go to web site.
[49] Venkata P. Subbarao. (2009). *Democratic Decentralisation at Grassroot Level, Local Government Quarterly*. January-March, Mumbai: All India Institute of Local Self-Government, p. 11.

institution plays a crucial role for rural economy at grassroots level and tries to bring uniformity in all states by various plans and policies. It can act as catalytic agent for transforming the society of its traditional values.[50]

1.6.3 Social Justice Through Panchayat Raj Institution

Lawful share is not yet provided in solving the problem of every citizen of India. The process of wealth distribution is partial and headed by corruption which hale dissatisfactory cries among people. Though development is a process undertaken by a nation to improve the lifestyle of its people, the primary objective of development is to increase the opportunities of choices among people.

The Expert Committee of the United Nations Organization, clarifying its stand on the process of development, states that the process of development improves the social status of people's life. It has clarified that, development is not just financial development; rather development includes the changes in the social, cultural, statistical and financial areas. Overall, it is the progress of the social system. If any nation or area is to be developed, it is essential to understand how the area or the government has involved itself in this process. Therefore, sub administrative unit of the government is primarily responsible for development.

Even though rural development has gained the top spot in this view, the real fact is that, it is not able to respond to all the stimulations rising out of various projects. Moreover, without the aid of any statistical data it is hard to comprehend the level of poverty in the rural areas. Thus, local government's role is most essential to involve distributing local resources to give social justice to every person of every village.

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[50] Rajib Lochan Panigrahy. (2007). *Panchayati Raj Institution, Issues and Challenges*. New Delhi: Discovery Publication, p. 9.

1.6.4 Democratic Decentralization Through Panchayat Raj Institution

Democracy is introduced at the grass root level of the country through Panchayat Raj System. It is identified as the prime equipment of decentralization by which democracy becomes truly representative and responsive. Panchayat Raj System is the process where authority is distributed between institutions of governance at the central, regional and local levels with power and function transferred to the local level.[51] Decentralization of power is an effective way to empower people in all development aspects. It moves forward at full potential at grass roots level. This concept not only determines policies but they also guide and control the administration for the execution of the policies. The significance of Panchayat Raj Institution lies in the fact that it causes the expansion of democracy at the rural level.

1.7 THE CONCEPT OF GRAMSABHA

"Gramsabha" means a village assembly consisting of all persons registered in the electoral rolls. All people included in the electoral rolls of a village shall be the members of the Gramsabha of that village.[52] Gramsabha is the only stage where each and every voter can raise their voice. The ever faith in the Gramsabha is based on the belief that the objective conditions of the poor can improve only if the poor are directly involved in the process of formulation and implementation of decisions affecting their lives. Gramsabha is the only reliable concept of good governance than a relatively unencumbered bureaucracy or local elected representatives.[53] The very spirit behind the introduction of this institution has been to associate people at grass root level, thereby involving them in decision making process. Thus, Gramsabha have been natural choice for building up an institutional structure to bring governance

[51] Rajesh K. Jha. (Ed.). (2014). Panchayati Raj – Inside. *Kurukshetra*, *62*(3), 2.
[52] Amrit Patel, & Mahendra Patel. (2014). Gramsabha – The Pillar of Development. *Kurukshetra*, *62*(3), 16.
[53] *Op.cit.* 3, pp. 4, 48.

closer to the people. Gramsabha occupies important role in Panchayat Raj System. The Gramsabha has key role in bringing about transparency in the effective functioning of the Gram Panchayat, in ensuring equitable distribution of benefits in bringing of community assets where these are necessary and in creation of social cohesion. It can be envisaged that Gramsabhas shall plan and priorities development works to be taken up in the villages. The approved annual plan for the Gram Panchayat brings active participation of women, scheduled castes and scheduled tribes. This ensures transparency in the working of Gram Panchayat while selecting beneficiaries under various schemes undertaken by the Central Government for rural development and towards full control over natural resources management.

The concept has also received approval from political thinkers. Jawaharlal Nehru visualized "Local self-government was and must be the basis of any true system of democracy. People had got into the habit of thinking of democracy at the top and not so much below. Democracy at the top could not be a success unless it was built on this foundation from below". The architect of community development and Panchayat Raj S.K. Dey conceived, "Panchayat Raj means progressive increase in competence from the ground upwards and corresponding transfer of responsibilities from the centre to ground".[54] In the opinion of Jayaprakash Narayan, "Gramsabha signifies village Democracy with direct government and direct democracy. The relationship between Panchayat and Gramsabha should be that of Cabinet and Assembly".[55] Rajani Kothari remarks that, "represent bodies have their inherent dynamics of power politics and willy-nilly end up vesting effective authority in the politician-bureaucrat nexus. The only way of making this nexus responsible and accountable is to provide larger citizen involvement in new variants of old institutions

[54] Jain, S.P. (1999). Gramsabha – Task Before the Nation. *Kurukshetra*, *48*, 22,23.
[55] Bhargava, B.S., & Raphael C. Jos. (1994). Working of Gramsabha in Karnataka: A Study at Micro Level. *Journal of Rural Development*, *13*(2).

like Gramsabha which can combine older forms of informal consensus making mechanisms with the more formal, institutionalized and legal forms decreed by legislation. With the new awakening in the rural areas, these bodies have the potential of overseeing the working of elected bodies and over time with growing confidence that they cannot be brow-beaten by dominant individuals or caste, become a force to reckon with".[56]

According to the report of the Working Group on Decentralization 2002, Department of Rural Development and Panchayat Raj, Government of Karnataka, 'every Panchayat Raj law gives a prominent legal position to the institution of the Gramsabha, but in practice, this is only a formal obeisance. Often, one is told, the utopian concept of people getting together to solve their problems does not work in the cold reality of local politics and power structures. We believe that if the concept does not work, it signifies an essential failure of democracy and renders weak the entire edifice of decentralized democratic governance through PRIs that is built to this principle. To neglect the Gramsabha is a sub-optimal development strategy. A well functioning institution of Gramsabha could work wonders as an instrument of people's empowerment, in more ways that we may well imagine. The working group is convinced that all effort towards effective democratic decentralization would be almost futile without making the Gramsabha truly representative of the people, their aspirations and their management skill'.[57] The inclusion of Gramsabha in the 73rd Constitution Amendment (1993) provide constitutional guarantees to safeguard the interests of local self government to empower them as effective democratic and self-governing institution at grass root level. The Act provides a constitutional form to

[56] Sundar Ram, D. (2007). *Panchayati Raj and Empowering People, New Agenda for Rural India*. New Delhi: Kanishka Publication, p. 125.
[57] Goel, S.L., & Shalini Rajneesh. (2003). *Panchayat Raj in India, Theory and Practice*. New Delhi: Deep & Deep Publications, p. 70.

structure mandate to these institutions. The objective of the Act includes decentralization of power and ensuring popular participation in planning, management and delivery of civic services.[58]

In accordance with the provisions of the Amendment all states have made provisions in their respective Panchayat Acts for establishing the institution of Gramsabha at the village level. Although the scope and functions of the Gramsabha have been outlined differently in different Acts it has generally been conceived as a primary body in the Panchayat Raj system intended to facilitate direct participation of local people in activities which are concerned with the planning and development of their area. A variety of functions have been accorded to the institution of Gramsabha in different states. While some of the states have perceived its role in terms of activating participatory process for preparation of local development plan others have assigned more specific responsibilities. The institution of Gramsabha has thus become vibrant with the passage of time to set the process of decentralized democracy in motion with human development as the core objective of planning.

1.8 GENESIS OF THE GRAMSABHA

The phenomenon of Gramsabha is not a new concept to Indian political thought; it can be identified as local village councils or Kulams, Sabha, Samithi and Gana since ancient period. The genesis of the Gramsabha which reflects a framework of direct democracy at the village level is essentially the product of Indian Renaissance and the movement for national independence. The first major step towards local self-government was taken with Resolution of Lord Rippon on 18th May 1982. According to the Resolution, "If local knowledge and local interests were brought to bear more freely open local administration, improved efficiency will

[58]Baskar V. Rao. (2006). Panchayati Raj in India: Local Governance in Action for Social Development. *The Grass Root Governance Journal*, *IV*(1), 3.

follow". In 1907-08 the Royal Commission on Decentralization recommended the Constitution of Village Panchayats "for the administration of local village affairs". At the Allahabad Session, the Congress suggested that an important feature of Government policy ought to be "the revival of village panchayats which are to be endowed with real powers".[59]

In 1957, the Balwant Rai Mehta Committee recommended a three tier system of local government, village Panchayats at the grass root level, Panchayat Samitis at the middle or block level, Zilla Parishads (ZP) at the district level. The new system was first adopted in Rajasthan and Andhra Pradesh in 1959.[60] With a view to grant a constitutional status to Panchayat Raj Institutions in the country and to bring about uniformity, the Indian Parliament passed the Constitution 73rd Amendment Act, in December 1992. This Act came into force from 24th April 1993.[61] The Act envisages the establishment of Panchayats as units of local self-Government in all States and Union territories except the tribal areas in the States of Nagaland, Meghalaya, Mizoram and other scheduled areas. Subsequently in December 1996, the provisions of the 73rd Amendment were extended to the tribal and other scheduled areas also through an Act of Parliament. The 73rd Amendment does not have a provision for constitution of Gramsabha but stipulates that their powers and functions are to be specified by the State Legislatures. However in the extended Act, constitution of Gramsabha is mandatory and it is intended to be the nucleus of all activities. It is to be endowed with specific powers and functions. At present the Gramsabha has become a constitutional body and is envisaged as the foundation of the Panchayat Raj System. It

[59] *Op.cit.* 55, p. 21.
[60] Bose, B.P.C., & Koteswara Rao, M.V.S. (2004). Democratic Decentralization Through Panchayati Raj Institutions (PRIs): Trends in Devolution of Power and Function. *ISDA Journal*, *14*(2), 141.
[61] Palanithuri, G., Sundar Ram, & Baskar V. Rao. (2006). Panchayathi Raj in India: Local Governance in Action for Social Development. *The Grass Root Governance Journal*, *IV*(1), 3, 4.

is intended to perform such functions and exercise such powers as may be extended to it by the State Legislatures.

1.9 THE CONCEPT OF RURAL DEVELOPMENT

Rural development is a process of growth in the vision of modernity, especially towards political, social, economic sustainable development with the maintaining of rich heritage of the nation. It has many dimensions at nation building. The basic purpose of development is to enlarge people's choices. Rural development intends to form a noble society, which has the quality of collection as its primary goal. Rural development is the focal point of the government, which holds the responsibility of creating such atmosphere. However, in this context it is essential to understand the concept of rural development.

The concept of rural development has emerged with new force and almost at the top of agenda in national policies. Rural development is a process of studying the social, economic, cultural and political dimensions of grassroots people in a scientific way. It comprehends the co-relative reasons for the problems therein and finding suitable solutions for the same. In this context, Uma Lele defines, 'Rural development as improving the living standards of the mass of low income population residing in rural areas and making the process of their development self-sustaining'. Rural development involves raising the political, social, economical status of the rural population both natural and human. The essence of development is not in 'providing' but in 'promoting' the rural sector.[62] This concept can be conceptualized as process, phenomenon, a strategy and a discipline. As a process, it implies the engagement of individuals, communities and nations in pursuits of their cherished goals over time. As phenomenon, rural development is the end result of interaction between various

[62] Vasanth Desai. (1988). *Rural Development*. Mumbai: Himalaya Publishing House, *1*, 18.

physical, technological, economic, socio-cultural and institutional factors. As a strategy it is designed to improve the economic and social well-being of a specific group of people, that is, the rural poor. As a discipline, it is multidisciplinary in nature, representing and intersection of agricultural, social, behavioral, engineering and management sciences.

Rural development can also be summarized as follows;

- To bring about a greater socio-economic equity
- To bring about improvement in the ecological environment so that it can be conducive to growth and happiness.
- To develop broad community participation in the process of development.
- To achieve enhanced production and productivity in rural areas.
- To bring a special balance in social economic development.

At top most view of rural development can be defined as in the Vedic prayer 'sarve bhavanthu sukhinaha , sarve santu niramayaha', that is, May everybody (in the universe) be happy and healthy; highlight the global and multi dimensional view of development.[63]

1.10 BASIC ELEMENTS OF RURAL DEVELOPMENT

1. Basic Necessities of Life

People will be having certain basic needs, without which it would be impossible or very difficult to survive. The basic need includes food, clothes, shelter, primary health care, literacy, security of life and minimum property to lead a peaceful life. When any one or all of them are absent or in critically short supply that may state as 'absolute underdevelopment.' The provision of basic necessities of life to everybody is the primary responsibility of all the government systems.

[63] Katar Singh. (2009). *Rural Development Principles, Policies, and Management*. New Delhi: Sage Publications, pp. 3,5.

2. Self-respect

Every nation and every person seeks some sort of self-respect, dignity or honor which can help to bring community development.

3. Freedom

Freedom refers to political freedom, ideological freedom, economic or social freedom from servitude. As long as a society is bound by the servitude it cannot claim to have achieved the goal of development. Servitude in any form reflects a state of under development.[64]

1.11 DIMENSIONS OF RURAL DEVELOPMENT

The primary structure of rural development has three dimensions.

1. Rural development in a way, tries to involve everyone in the process of development.
2. It is a process involving in rural development, by the utilization of better and scientific and technological tools.
3. Its aim is to implement high standard of living among the rural people.

Apart from the above dimensions, United Nations Economic and Social Commission for Asia and the Pacific (*ESCAP*) defines rural development is-

1. To attract the labour class people to the national main stream activities through economic opportunities
2. To generate awareness about the creative power in the rural people
3. To check the rural and urban migration
4. To promote the participation of rural women and children in all the activities related to rural development

[64] *Op.cit.* 2, p. 4.

5. Improving the living conditions of rural life by creating harmony between environment and development.
6. Overall development of all the dimensions of creative power.[65]

1.12 RURAL DEVELOPMENT RELATED TERMS

The concept of rural development has relationship with various terms, viz., community development, rural reconstruction, rural welfare etc, which are used as synonymous or interchangeable to it, have been offered here.

1.12.1 Community Development

Community development emphasizes the building up of a sense of the community and allows the community a dynamic force in solving its own problems. Development of local leadership and participation of the people are very important aspects in the developing facilities in the community. But Cambridge Conference (1948) never refereed community development to village or rural areas specifically. Their view clearly explains that community development, as a concept, can be applied to both urban as well as rural. The concept of community development looks broader than rural development and rural community development certainly does not cover complete rural development.

1.12.2 Rural Reconstruction

The purpose of rural reconstruction is to bring out complete uprooted development towards a more abundant life for people-spiritual, mental, physical, political, social and economic. The object of rural reconstruction is the villager and the primary aim of the movement is not make them self-reliant, self-sufficient but also self-respecting citizens.

[65] Ravi Kumar. (2011). *KAS Pariksh Margadashi*. Bangalore: Gangotri Publications, p. 189.

1.12.3 Rural Welfare

Rural welfare as a concept takes into account of the tangible and intangible factors in attempt to create a state of well-being in rural areas. In the welfare programme the primary element is on the provision of amenities so as to help the individuals, the family and the community to attain a state of well-being. While providing the most basic amenities self-help and people participation are encouraged but they do not become a necessary pre-condition. These basic amenities do not fulfill the requirement of rural development. Hence, rural welfare, even in its broadest from, can at the most be treated as part of the rural development.

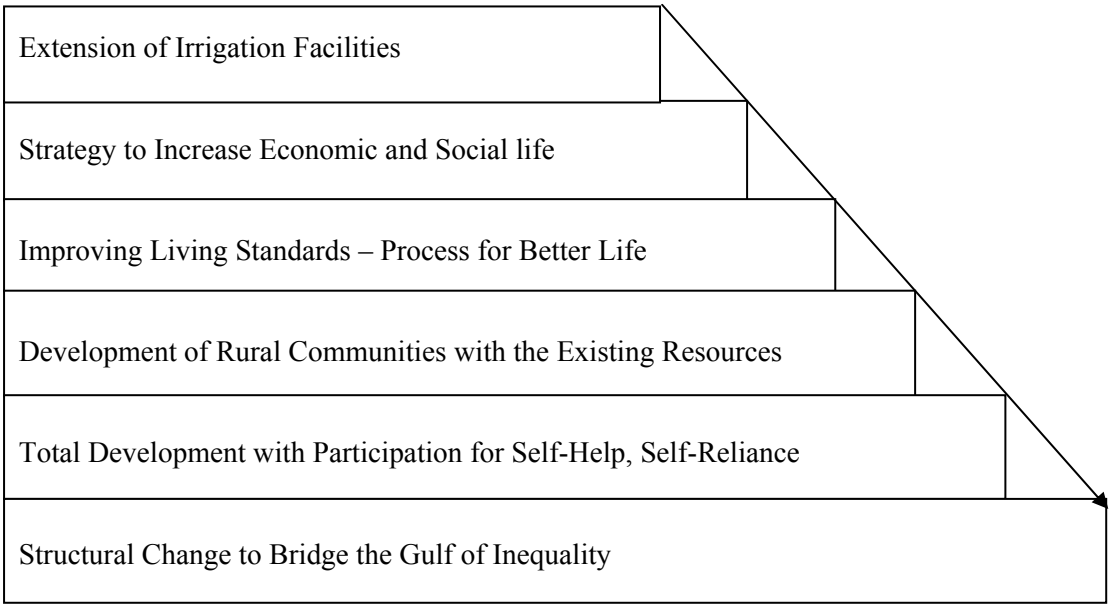
Thus, none of the terms-community development-rural reconstruction-rural welfare can be used to be synonymous with rural development.[66]

1.12.4 The Progress of Rural Development

Generally the present scenario of rural development can be identified as narrow as mere extension of irrigation facilities or as broad as responsible for introducing basic structural changes in rural society with a view to remove inequality between different classes of people. Between these two extreme poles, rural development has different shades of meaning – the course of which the meaning of rural development takes along the narrow-broad continues somewhat like mere agriculture to economic to social to political to total development to development with participation to very change in the basic structure of society.

[66] Thomas A. William, & Christopher, A.J. (2011). *Rural Development Concept and Recent Approaches*. New Delhi: Rawath Publications, pp. 35,36.

Figure 1.1: Concept of Rural Development – Narrow to Broad


Extension of Irrigation Facilities
Strategy to Increase Economic and Social life
Improving Living Standards – Process for Better Life
Development of Rural Communities with the Existing Resources
Total Development with Participation for Self-Help, Self-Reliance
Structural Change to Bridge the Gulf of Inequality

The figure is explaining the major priority of agricultural development which was given for rural development because it was felt that increase in food production would lead to a change in the way of life. It did not happen. The next attention was given to economic and social life. Hence, there was a shift towards economic growth linked to development of social life.

Further, the emphasis was on increasing the standard of living by providing basic facilities and improving infrastructural facilities of those who were economically deprived and socially backward. But this also failed to bring desired development in the rural people. Therefore, importance was given to total development by taking into account the manpower and the existing resources. The vital but very missing element, namely, participation of people included in the concept of total development later on with a vision to motivate the rural people to create burning desire for change in them and educate them rather than merely providing service to them in the stream of rural development. Though the inclusion of the people participation was going to make the package of rural development

attractive to the people, it was not going in any manner, enhance the comprehensiveness of the concept of rural development which was needed to treat it as multidimensional and provide for the participation of rural people simultaneously. Hence, an attempt was done to know rural development process to increase the quality of life by bringing about political, economic, social and cultural change, providing and improving basic and infrastructural facilities and increasing employment opportunities and agricultural output in rural development with the active people participation. Ultimate goal was to achieve sustainable development where there is no dependency, inequality and exploitation.[67]

In the above discussion the concept of rural development denotes that it is time bound. It demands for new aspects, new structures and for new vision. Example, present demands for rural development may be changed in future; present needs may not be a need of future. That means future may welcome rural development concept with a different spectrum.

With this background, rural development is exploring the idea that involvement of community in a systematic way towards overall development of the society. However, it is desirable to understand the opinions of Nobel laureate Indian Economist, Amarthya Sen, on human development ideologies, since the focal point of development is the human being.

Sen's theories enrich the ideology of development. During the process of economic development, because of an increase in unemployment and poverty, the process of human development once again became significant and it was propagated that human development and human welfare was the final goal of development. At this juncture, Sen contributed significance to the aim of increasing the human

[67] *Op.cit.* 67, pp. 37,38.

potential. According to him, the primary aim of human welfare was to increase the independent choices with regard to high living conditions, health, awareness, attainment of self-respect and increase the potentialities of the people for the effective participation in the community life. Further, he expressed, the overall social living standards should rather be measured by the net measures of the potentialities of its people, than gross national product and the availability of specific goods. The United Nations Development Programme (UNDP) included this rationale of Sen in its very first, 'Human Development Report' (HDR-1990), has defined development as 'a process of expanding the people's choices' and called for the process of human development to focus on people. That means, it was said that, development should aim for the increase in the potentialities of the people in such a way that they are capable of leading a long and healthy life. Moreover, the propagators of developmental attitudes stated that the human development process should be supported by giving more importance to the quality of development.[68]

1.13 MEANING AND DEFINITIONS OF RURAL DEVELOPMENT

The meaning of rural development deals with all aspects of complete development in rural sector which influence the overall quality of life. This concept emphasized with equity, efficiency, growth and stability in rural people development.[69] Rural development constitutes a major part of development strategy where a large segment of rural people should be benefited. The ultimate goal of rural development is human development at the grassroots to create a welfare state.

1.13.1 Definitions

Rural development is a complex phenomenon covering a wide spectrum of activities. This concept has been defined by different authorities in different ways.

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[68] *Op.cit.* 1, p. 7

[69] Johl, S.S, & Mohinder S. Mudahar. (1974). *The Dynamics of Institutional Change and Rural Development in Punjab, India*. New York: Rural Development Committee Publication, p. 4.

Robert Chambers defines, "rural development as a strategy to enable specific group of people, poor rural women and men, to gain for themselves and their children more of what they want and need. It involves helping the poorest among those who seek a livelihood in the rural areas to demand and control more of the benefits of rural development. The group includes small scale farmers, tenants, and the landless".

Copp has defined, "rural development as a process aimed at improving the well being and self realization of people living outside the urbanized areas through collective efforts".[70]

Ensminger defines, "Rural development seeks to involve a progress of transformation from traditionally oriented rural cultural towards an acceptance and reliance on science and technology".

The world Bank defines rural development, "rural development is a strategy to improve the economic and social life of specific group of people, the rural poor, including small and marginal fanners, tenants and the landless."

1.13.2 Significance of Rural Development

Azmat Nayeem defines rural development as "Rural development is both problem and solution". During the past few years, rural development has received a great deal of attention in development political platforms. Rural development has considerable significance in India because of the following economic, social and political reasons as mentioned below.

1.13.3 Social Significance

1. Innumerable Rural Problems

In India agriculture and allied activities are the primary and all pervasive economic activities and are suffering from variety of problems. The large number of

[70] *Op.cit.* 44, p. 240.

small and marginal farmers have lot of problems like agricultural inputs, production and marketing, unemployment and low income. The rural development programmes provide a composite package to solve all these problems.

2. Social Change

People residing in rural area are too much traditional they are not ready to adjust with the new phenomenon or concepts. They oppose the changes because they remain grossly ignorant about various schemes and programmes for their welfare. Rural development programme educate rural people and direct their attention towards positive attitude.

3. Best Utilization of Resources

Poverty and unemployment has spread everywhere in rural areas. Hardly 30% of the people in rural areas are literate. Consequently vast amount of human and natural resources could not be used for their benefit. Rural development schemes can develop human and natural resources for the best utilization.

4. Infrastructure facilities

In India absence of basic amenities like all weather roads, schools, health centres drinking water, sanitation, are the major problems of rural areas which require immediate solution. Rural development programme can fulfill these demands of village people.

1.13.4 Political Significance

The concept democracy will not be complete without political involvement of rural people. Rural development programs can give identity for everyone by giving them political education.

1.13.5 Agricultural and Economic Significance

According to one estimate agricultural commodities comprise almost 80% of the total consumer expenditure. In this situation it is of crucial importance that agriculture meets almost the entire food needs of the people. This sector is eligible to provide employment to 70% of the total population and provides a large part of the market for industrial goods. Today a major part of the productive assets of the country are in the form of agricultural assets like irrigation, facilities, plough, storage capacity, etc. Every year additions to this stock are being made on a large scale both on government and private accounts. At international level, also Indian agriculture has a fairly high ranking in certain respects. In case of groundnut production, India stands first in the world, for rice production India stands number two. This contribution to our nation is from rural development plans.[71]

1.14 RURAL DEVELOPMENT IN POLITICAL, SOCIAL THINKERS PERSPECTIVE

India has identified itself as a greatest democratic country all over the world by instituting the concept of decentralization of power or Panchayat Raj system. The idea of this concept was given by Mohandas Karamchand Gandhi, popularly known as Mahatma Gandhiji, who played the leading role in securing for India political independence from the British rule, through organizing and mobilizing Indian people from all walks of life in a peaceful and non-violent manner. Gandhiji approach to India's rural development is holistic and is an integral part of his philosophy of non-violence respect for human nature, dislikes of exploitation and injustice. Influenced as he was by Tolstoy, Rauskin and the teachings of The Gita. Gandhiji placed more emphasis on moral and spiritual values than economic motives as a

[71] Tanuria, B.G. (2012). *Rural Development*. Jaipur: Ritu Publications, pp. 21,23.

means of overall development.[72] Gandhiji did express his views on rural development by saying "independence must be at the bottom. Thus, every village will be a republic or Panchayat having full powers. It follows, therefore, that every village has to be self-sustained and capable of managing its affairs. This do not exclude dependence on, and willing help form neighbors or from the world. It will be free and voluntary play of mutual forces… In this structure, composed of innumerable villages, there will be ever-widening, never ascending circles. Life will not have a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose centre will be the individual always ready to perish for the village, the latter ready to perish for the circle of villages, till at last the whole becomes one life composed of individuals, never aggressive in their arrogances but ever humble, sharing the majesty of the economic circle of which they are internal unities. Therefore, the outermost circumference will not wield power to crush the inner circle but will give strength to all within and derive its own strength from it.[73] As discussed above the Gandhian perspective of 'rural development' is based on his programme of 'village swaraj' and 'swadeshi' movement to utilization of local resources for development purpose. He opines most of the decision making powers will vest in the village Panchayat rather than in the regional or national government. Gandhiji believes the rural prosperity can be ensured by revival of Gram Panchayat, self governing village republic, natural skill talent, aptitude and capabilities of its inhabitance. When Gandhiji talked of self-sufficient village units, that village community should not depend on the higher government for those needs which it could satisfy with local resource and local efforts. He visualized decentralized planning with local participation which would

[72] *Op.cit.* 2, p. 69.
[73] Choudhury, R.C., & Jain, S.P. (1999). *Strengthening Village Democracy*. Proceedings of National Conference on Gramsabha, July 28-29. National Institute of Rural Development.

bring pressure on local representatives to respond to local body.[74] finally Gandhiji believed that human happiness with mental and moral development should be the supreme goal of society, and this goal should be achieved through decentralization of political and economic power for entire rural development to build up the strongest democratic country.

Rabindranath Tagore, the Nobel prize winner, played a unique role in Swadeshi movement. He had himself been allured by rural India. It was his natural fascination and poetic mind coupled with practical experience with village farmers that helped Tagore to enunciate a new philosophy for rural development.[75] Rabindranath started the Sriniketan scheme of rural development in 1921. In his view rural development "sought to make villagers self-reliant and self-respectful acquainted with the cultural tradition of their own country competent to make efficient use of modern resources for the fullest development of their physical, social, economic, and intellectual conditions". Rabindranath Tagore's idea was included in both social and economic components for rural development.[76] At the Sarvodaya movement Jaya Prakash Narayan also cherished to strengthen the rural villages. He was of the view that: A proper balance must be struck between a state government on the one hand and organs of local self government, or Panchayat Raj institutions on the other. For this purpose, it may be necessary to provide for these Panchayat Raj institutions in the constitution itself and clearly short list their powers, so that they may exercise legitimate powers and remain answerable to their constituents.[77] Bharata Ratna Shri Rajiv Gandhi has chartered a new phenomenon of leading the nation to the

[74] Sathya Sundaram. (2002). *Rural Development*. Delhi: Himalaya Publishing House, p. 23.
[75] Vivek Ranjan Bhattacharya. (1982). *New Face of Rural India*. New Delhi: Metropolitan Book Ltd, p. 503.
[76] Venkatesan, V. (2002). *Institutionalizing Panchayati Raj in India*. New Delhi: Concept Publishing Company, p. 39.
[77] Shakuntala Sharma. (1994). *Grass Root Politics and Panchayat Raj*. New Delhi: Deep and Deep Publications, pp. 3,4.

21st century. Rajiv Gandhi was trying to create a new India, which was on the threshold of becoming a great global power. His dream of Panchayat Raj System guides the country for all time to come. If India, today, has rated more like a modern nation after Rajiv Gandhi's assassination, much of the credit for that belongs to the assassinated leader who played a crucial role in imparting a modern outlook to the nation during his only term as Prime Minister of India. The Panchayat Raj System for rural development is very close and had emotional attachment to the heart of Shri Rajiv Gandhi. In order to achieve the Gandhian dream of 'Gram Swaraj' Rajiv Gandhi had taken initiative for genuine democratic decentralization and empowerment of the villages, as self-sufficient village Republics. In Rajiv Gandhi's view rural development meant, "development has to mean the development of our villages. It is the villages that must be transformed. Indeed, once the villages are developed the cities will be automatically benefited, for the pressure on the cities will be lifted, the unending migration from villages to cities will be checked. People, instead of fleeing from villages, will stay back and work in the villages, and as a result the villages will progress. We must, therefore, shed the mentality of depending on the Government for everything. This can best be achieved through Panchayat Raj".[78] This statement can explain the concept of Rajiv Gandhi about rural development.

Most of the above discussed social and political thinkers have opined in favour of local governments for achieving rural development, quite in contrast to them well known social reformer and legal luminary. Dr. B.R. Ambedkar has expressed his opposition. Dr. Ambedkar who was the Chairman of the Constitution Drafting Committee refused to recognise the local governments, as of any use in development of rural India. He felt that practise of caste system and its exploitative

[78] The Grassroots Governance Journal. (2004). *A window to Understanding village Republics of India, Special Issue on Bharat Ratna Shri Rajiv Gandhi- A Visionary of Self-Reliant India*. Tirupathi: Academic of Grassroots Studies and Research of India, II(2).

nature is more prevalent in villages. Any importance to local governments would mean support to this unhealthy, exploitative social system. For him the social freedom to the exploited millions of Indians from their own countrymen was more important than the political freedom secured from the British rule.

Regarding this Ambedkar says "is the village but a sink of localism, a den of ignorance, narrow-mindedness and communalism? I am glad that the Draft Constitution has discarded the village and adopted the individuals as its unit".[79] In this manner, in the opinion of Ambedkar, the assumption was that the rural development is impossible through the local governments.

1.15 RURAL DEVELOPMENT IN DEMOCRATIC PERSPECTIVE

Every constitution is a living instrument. As such, it grows with the passage of time. Constitution of India is purely based on democratic perception and it has given space to rural development by constituting local self government which is a concept that associates people with local administration through popularly elected bodies. The concept of development applied in the specific context of rural India acquires a new meaning as rural development. Fundamentally, development of a rural area means not only the aggregate development of the area but also development of the people living in rural areas. The objective of rural development is multi-directional as well as multi-dimensional.[80] It is a political ideal and local self government is the applied form of rural development. The founding father of the Indian local self government Lord Ripon felt that the system of local self government was necessary to train the people in the art of government to enable them to learn from experience and to open up avenues for political participation of the elected

[79] Brijesh Patel. (2012). *Rural Governance and Fiscal Decentralisation*. Delhi: Swastik Publications, p.13.
[80] Subhash Kansal. (2008). *Village Democracy and Rural Development*. New Delhi: Cyber Tech Publications, p. 95.

people. His concern was for development of local self government as an institution of democracy. In fact in spite of his ambivalence he appeared to have been influenced by the intuitionist and instrumentalist perspective of rural development.[81] The concept of rural development in democratic system has basic and the most glaring deficiency in our planned development process is the lack of people's participation and enthusiasm for involvement in the successful implementation of the plans for development at the grass-root level. This issue attracted the attention of first prime minister of India Jawaharlal Nehru who was the father of plans that PRIs are going to be a bedrock for grass roots democracy. Unless this kind of grass roots democracy could be developed there would be a lack of participation in the democratic process would also be reflected in an equal lack of participation in the rural development process. In his view PRIs are as integral to democratic development at the grass roots and this is how it is conceived. He says that India will progress only, when the people living in villages become politically conscious. The progress of India is bound up with the progress in our rural village.[82] Therefore the relevance of PRS is greater for creating representative institutions capable of evoking local participation and initiative in the rural development.

1.16 RURAL DEVELOPMENT IN ECONOMIC DEVELOPMENT PERSPECTIVE

In the context of widening gulf between rich and poor nations in the world today, Mayer and Baldwin's statement "Instead of studying the wealth of nations, the study of the poverty of nations is of paramount importance today" has become very relevant. In a rural and developing country like India, there are continuous efforts to develop the rural parts. Inspite of these efforts the conditions of Indian villages have

[81] *Ibid*., p. 96.
[82] *Op.cit.* 78, p. 3.

failed to match with the developed nations. In this context Indian Nobel Laureate, Prof. Amartya Sen has stated 'by providing prominence to the goal of enhancing human competency, improved standard of living, health, knowledge, self-respect and effective involvement in community life and thereby promoting the ability to choose is the objective human welfare'. This idea is perfectly applicable to the Indian villages because India largely being a rural country, unless its villages are developed the country cannot develop. With regard to rural development, it is said "the poverty prevailing anywhere is a challenge to prosperity prevailing everywhere". The biggest challenge today is, how to make the development stable. One factor affecting the development in India is its growing population. There is close link between economic development and population growth. Reaping the fruits of economic development or otherwise depends on the size of the population. For effective rural development a pro-development population policy requires to be implemented.

Since rural development is one aspect of economic development a discussion about its various dimensions is relevant here. Economic development creates a new savings oriented society. During the 1970s, the priority of economic development was shifted from the growth of Gross Domestic Product to growth with social justice. During this decade attention was given towards the positive indicators of the development process like removal of poverty, unemployment and unequal distribution of incomes. Regarding economic development Gunnar Mirdal has said "it is the whole social system moving upwards". In this direction economic development has not limited itself to improvement of economic conditions of people alone but also aims to provide political stability. The principle of decentralisation of power adopted by India intends to bring every citizen into the orbit of development. The economic stability and political stability are inter-related and complement one another, in this

process the economic development gets momentum and the developing society gains political stability as well.

India's local government policies and their implementation have the ability to speed up the pace of economic development and through economic stability improve the rural standard of living and thereby promote savings, investment and productivity. It has ample opportunities for the rural development and political stability as we can find in most of the developed countries stable and strong political systems. We can see the weak administration and political instability found in many developing countries hampering the economic development of those countries. If the local governments can be free from corruption, work efficiently, take progressive decisions and respond to the aspirations of the people the rural development can become a reality. The local governments have responsibility to see that in the name of development the local resources are not depleted and the environment is not polluted because development is not always positive and can have negative impact too. The local governments face the challenge of achieving rural development through economic development by managing effectively these various issues.[83]

1.17 RURAL DEVELOPMENT IN SOCIAL PERSPECTIVE

Human beings are not just social beings they are community beings as well. Community life is an essential element of human life. Human civilization has attained highest level today. But all communities cannot be said to have attained this stage. There are a large number of rural communities which are agriculture based and are the backbone of the civilised life. In this connection Swami Vivekananda had said "The real India lives in the villages, unless we are able to uplift the tribal and backward classes, India faces a dark future". Rural development doesn't mean development of

[83] *Op.cit.* 1, pp. 8,9,10.

any particular village, class, section, caste or religious community. It means how the entire rural area is developed and how the fruits of development have reached the different sections of the rural populations. More importantly, how weak, suppressed and marginalised communities people have become the beneficiaries of this process of development. In another sense it means creating awareness about rural development, its benefits and awakening their social consciousness. It also means rural reconstruction by changing and reforming the mindset, removing the blind beliefs and ignorance, putting an end to meaningless and faulty rituals and practices, educational reforms, promoting literacy, developing healthy habits and encouragement to positive thoughts through publicity and media. All these components get prominence in the idea of rural development. Though our rural development programme has all these ideals its implementation has many roadblocks. For the effective implementation of these programmes equal participation of men and women is very essential. But in our villages, women who form half of the population have no role in the local affairs and therefore the very concept of rural development has become incomplete. Exploitation of women continues in our villages and they are out of the main stream of society. Gender discrimination, patriarchal value system and social practices have come in the way of gender equality. On another level practices like child marriage, child labour, oppression of children, etc. are continuing. Villagers are required to be weaned out these evil practices and made to adopt positive, ideal values in their lives. When such a change is brought there can be a positive transformation of our rural society. It is a fact that due to a variety of reasons rural population has lost faith in the rural development programmes. To overcome the cynicism of the people a new vigour and enthusiasm has to be injected to the rural life. The entire responsibility of this huge task is on the local governments. If at all

there can be any development in rural areas, that development can happen only through these local governments. For the rural development the local governments should convince the villagers, who are the pivot of development, that the agents of change are they themselves and no one else.[84]

1.18 RURAL DEVELOPMENT IN GLOBAL PERSPECTIVE

India has chosen the decentralization system to attain the goal of rural development by having the concept of globalization in recent days. These two concepts – globalization and decentralization promote development. Decentralization is about local level plans, and rural development administration. Globalization is about social development through economic growth. In a global view rural developments are multi-faceted. It is urgent, important and long term; the urgent among them is poverty reduction; important among them is economic growth and the long term among them is sustainability of this model of development. A rural country like India needs international trade relations and economic growth, business need profits and the poor need their basic necessities such as employment and fair wages, food security, health care and dignity in the way to steer development. The civil society institution looks for integrity in democratic practice for sustainable rural development in global view. The idea of sustainable development has been defined by Brundtland Commission report, 'development which meets the needs of the present without compromising the ability of future generations to meet their own needs'. Sustainable development strategies aim at ensuring a better quality of life for everyone, now and for the generations to come.[85] This definition is saying the main

[84] Shankar Rao. (2014). *Bharatada Grama Samaja Mathu Graminabhivruddi*. Mangalore: Jai Bharat Publication, p. 116.
[85] Palaniyhurai R. Ramesh. (2011). *Globalization and Rural Development*. New Delhi: Concept Publishing Company, p. 5.

purpose of globalization and decentralization is to enable people lead a happy life in a global view.

1.19 RURAL DEVELOPMENT IN DEVELOPING COUNTRIES

In every nation development creates a new society whose main objective is to create a charter of acquisition. The developing countries are trying to achieve this. Non-development does not imply the countries are poor in their abilities, rather it connotes that a particular country has not utilized it capabilities well. Therefore the practice of terming a backward country as 'developing country' has come into vogue. 'Developing Country' means a country which is concerned with achieving development and is endeavouring in that direction. The last two decades of the twentieth century witnessed a significant rise in the scope of local democracy in developing countries, with increasing devolution of political, economical, and administrative authority to local governments to bring up the complete concept of rural development[86] because the large majority of the poor lives in rural areas, most of them are employed in agriculture or in related occupations. The picture of developing country's poor tends to have large families and have a high dependency ratio. The poverty amongst women, children are of particular concern. It is difficult to find clear evidence that women are universally poorer than men but in terms of access to social services.[87] The condition is worse regarding health in developing countries and it is noted by the National Family Health Survey-5 of 2019 that 66.4%[88] of married women between that ages of 15 and 49 have anemia, and nutritional anemia caused by iron deficiency which also contributes to maternal deaths. Women's status is

[86] Pranab Bardhan, & Dilip Mookherjee. (2007). *Decentralization and Local Governance in Developing Countries – A Comparative Perspective*. New York: Oxford University Press, p. 1.

[87] Singh, K.K., & Ali, S. (2011). *Rural Development Strategies in Developing Countries*. New Delhi: Sarup & Sons Publication, p. 65.

[88] Retrieved from https://www.downtoearth.org.im/blog/health/anemia-in--women-children-aggravated

comparatively lower than men's while women constitute half of the population of the country. Developing countries women are often portrayed as generally poor, illiterate and ignorant. Their unequal political, social, economic status, low literacy, poor health, lack of participation can be seen in a developing country.[89] Apart of this many things can be identified in developing country where minimum nutrition is not provided when rural people do not have assets to productivity, where productivity will be there but there will be no income. This made poor to heavily dependent on non-farm income. Some times without any assets or stocks the agricultural output declines due to natural disaster like floods, droughts or policy induced failures. Rural people are unable to provide for unexpected costs of death, sickness, and other social obligations.

In the matter of sanitation in under developing countries it is not just poor but worst because two sides of villages roads are used as public toilets. In some of the villages there are public toilets funded by government and non-governmental agencies without public use as a result of dearth of water sources. Toilets use and maintenance is a grand failures because of lack creativity and credibility of bureaucrats. Obviously this problem creates many rural health problems and most of the rural areas lacking in medical facility. In some of the cases facilities are available but they are not using it properly because of the irresponsible and erratic attitude of the rural health centers. Yet, the attention paid by the governments in creating infrastructural facilities for primary education in the rural areas is very critical. Schools running in the villages are almost comparable to cattle shed without basic facilities and amenities. The gloomy atmosphere in the school buildings of the villages has made the school going boys and girls dull and it ultimately forced the parents to ward to cities for which made them to

[89] Vanishree Joseph. (2011). *Capability of Elected Women Representatives on Gender Issues in Grassroots Governance*. New Delhi: Concept Publication, pp. 1,2.

pay heavily. In other dimension rural poverty, lack of land and rural malnutrition are highly correlated. In Bangladesh, in farming households with less than one acre, four times as many households are found to be malnourished that in the group with more than one acre. In South Asia, rates of malnutrition are observed in the group with particular low shares of off-farm income. Whereas in Sri Lanka one-third of the farm households are calorie deficient amongst the landless calorie deficient households constitute 56%. In Pakistan energy defiant households are large in size and more depend on off-farm earnings.

The health of poor people in villages is affected by roads and link roads to towns as well as vehicles of the villagers. As such there is no maintenance of roads. According to one survey 10% of wheat production in Turkey was lost through wastage because of the absence of good road and transport facilities. The well established transport system helps the rural development for the mobility to towns and cities.

The environment issues and technical issues are in developing country are just like exploiting the nature mercilessly. Over growth of the population is misusing the natural resources dangerously by making soil saline, uses of heavy chemicals for the crops, changes is land use patterns and implementations of advance technologies, over usage of underground water, etc. India is the largest user of groundwater in the world, presently it is using an estimated 230 cubic kilometers of ground water per year. That means 25% of the total global use of groundwater. India has more than 20 million bore wells in comparison to 0.2 million in USA.[90] It is all happening just to achieve rapid development. An excellent example can be given by India about the negative impact on environment through the political policy and the technology. The

[90] Harender Raj Goutam, & Er. Rohitashav Kumar. (2010). Better groundwater management can usher India into second green revolution. *Kurukshetra*, *58*(7), 3.

Green Revolution in India can be considered a success if one examines only the economic statistics. It clearly produced substantial increases in agricultural productivity and production; there by moving the nation in a substantial way, form periodic famines to self-sufficiency in food. But the damaging side effects that resulted because of the Green Revelation in India cannot be overlooked either. Not only was there considerable environmental damage, the condition of the rural poor also deteriorated as a direct consequence of the economic and social changes set in motion by the introduction of new technology.[91] The Green Revolution created environmental degradation in many ways in India. The heavy use of chemical fertilizers and pesticides eroded soil fertility and polluted the natural resources; heavy irrigation stimulated the processes of natural erosion and loss of fertility and expanded use of marginal lands led to destruction of forests. Overall it is estimated that between 100 and 150 million hectares of India's land area rapidly became barren and 1 million hectares of crops land and grazing land were badly affected. On an average, every hectare uses 20 tons of top soil a year. Four million hectares were swallowed up by ravines, and in the famous Chambal Valley more than 10% of villages were completely polluted. The tribal people in India were affected by this environmental crisis. These developments have created alarming situations to developing countries.[92] These issues can be considered as neglected issues in technology aspect in the developing country.

The above descriptions of rural sector lifestyles are against rural development in developing nations. But in developed nations the rural sectors have established and sustained in their overall quality. In developed countries local self-government has established as an administrative technique and it is well structured and systematic.

[91] Kartic, C.R., & Cal Clark. (1994). *Technological Change and Rural Development Poor Countries – Neglected Issues*. Delhi: Oxford University Press, p. 5.
[92] *Op.cit.* 91, p. 6.

The quality assurance is preserved with the support of higher education, science and technological, innovations, economic growth and human resource development. The education system has provided knowledge to access computers and internet facilities in rural sectors. Agriculture, cattle breeding, horticulture and many more sectors have adopted formidable plans which have made the developmental stages stable to succeed. This has made to sustain the consistency in rural development. The human resources and local resources are utilized in an organized way. This has paved the way to develop economic growth along with health, sanitation, and standard of living which is leading the goals to accomplish at maximum rural development.

The prime challenge of developing nations is to sustain the consistency in overall growth. In developing nations the main draw back in rural sectors are the local administrations which have failed to execute plans, corruption, poor project executions, delay policies and social evils found at peak level. The developing nations lack potential in providing the fundamental needs. The usage of science and technology also lags behind in rural sectors which has made the problems severe. In a country like India, the primary disadvantage is that the researches which are made in agriculture are not reaching the grassroots sectors through regional languages. Above mentioned and many more reasons are hindering the developing nations and exploiting the development of rural sector.

1.20 THE ROLE OF GRAMSABHA IN RURAL DEVELOPMENT

The three-tier Panchayat Raj system constitutes the foundation on which stands the entire edifice of rural development in India. The basic philosophy of Panchayat Raj system is that the villagers should think, decide and act for their own collective socio-economic interests. On 2nd October, 1959, Pandith Jawahar Lal Nehru, the first Prime Minister of India laid the foundations of Panchayat Raj at

Nagpur in Rajasthan and in 2009, The Panchayat Raj Institutions have completed fifty years of its inception. The Golden Jubilee Celebration was marked with the observance of year 2009-2010 as 'The Year of the Gramsabha'.[93] The Gramsabha is explained in the context of the Constitution of India as body of all adult members of a village who has the right to vote; it has been conceptualized as a forum of village people to ensure the accountability of the elected representatives at the village level and has been recommended to act as watchdog on the working of Gram Panchayat besides facilitating the rural people's participation in the decision-making processes. So, decentralization in India has taken a huge step with the formation of Gramsabha as a constitutionally mandated body, which is supposed to play a central role in promoting participatory democracy not only by working as an institutionalized platform to represent each and every section of the community and their needs but also by functioning as a mechanism to monitor and evaluate the development activities carried on by Panchayath to achieve the goal of national reconstruction.

1.21 THE ROLE OF GRAMSABHA AS PEOPLE'S PLATFORM FOR PARTICIPATION ACCOUNTABILITY AND TRANSPARENCY

Participation is a process through which stakeholders influence and share control over development initiatives, decisions and resources that affect them. Participation is the people's involvement in decision making process about what is to be done and by whom, their involvement in implementing the programme, sharing benefits and monitoring and evaluation of the programme. It needs voluntary involvement of people.[94] In this aspect Gramsabha as an institution is made synonymous with its members who are the voters in constituency. Gramsabha is seen as a way of mobilizing support for national development policies by better knowledge

[93] *Panchayat Raj Update*. (2009). *XVI*(1), 1.
[94] Narayanasamy, N. (2009). *Participatory Rural Appraisal*. New Delhi: Sage Publication, pp. 2,3.

at the local level and providing political education through its meetings. It can be an effective channel of communication between people and government or with administration units. H. Friedman argued that the greater participation in development planning and management not only promotes national unity by giving people, in different regions of a country, a greater ability to participate in planning and decision making but also increase their share in maintaining political stability.[95] Aim of Gramsabha is at better and faster communication, involvement of resources in a better manner for national development and secure commitment of the people in rural development. It reveals that Gramsabha asks only for effective participation and ready to assure both democracy and socialism. This attitude of Gramsabha is making local self government more accountable because in Gramsabha a common man also can raise questions under Right to Information Act (RTI) It is a system of checks and balance of functions of on the part of leasers and administrators to the people This type of situation can bring more transparency in government activities.[96]

1.22 THE ROLE OF GRAMSABHA INCLUDING THE EXCLUDING, EMPOWERING THE POWERLESS

Gramsabha has been interested in understanding the distribution of power in society. It is agreed that in no society power is equally distributed. While some people enjoy or exercise power, especially political power, always went to those who enjoyed high status and wealth.[97] In other words, the upper classes always rule. Gramsabha has empowered villages and also included weaker section of society socially. Social evils like untouchability, child marriages, child labor, lack of education, low amount

[95] Panalithurai, G., & Sundaram, D. (2006). Decentralization and Rural Development in India: Empowerment, Strategies and Emerging Challenges. *The Grassroots Governance Journal*, *IV*(1), 64.
[96] Joseph, T.M. (2007). *Local Governance in India Ideas, Challenges and Strategies*. New Delhi: Concept Publications, p. 46.
[97] Bishnu, C.B., Umesh C. Sahoo, & Baviskar, B.S. (2009). *Panchayati Raj Institutions and Rural Development, Narrative on Inclusion of Exclude* (sub title, Including the Excluding , Empowering the Powerless: Case Study of Panchayati Raj in Maharashtra). Mumbai: Rawath Publication, p. 11.

of involvement in the administrative happenings were prevailing in villages. With the introduction of Gramsabha today rural citizens have the facilities of education, health and agriculture. The evil systems were abolished gradually and today every caste and creed people are included as part of society. Decades back, the upward class people ruled the villages. With the introduction of Gramsabha, its programmes gave dumb people the voice against the evils of society.

1.23 THE ROLE OF GRAMSABHA IN OVERCOMING WEAK GOVERNANCE

There are serious obstacles to good governance. They are lack of transparency, weak accountability, poor organizations, lack of technical capacity, and lack of responsiveness, inefficiency and poor motivation. Corruption is both and an effect of weak governance. Weak governance serves private interests. Since governance is concerned with the use of power or authority, the abuse of power leads to weak governance. Weak governance is bad for the poor. Their benefits, rights, Privileges and assets are deprived; they are exploited by the powerful. Therefore, weak governance acts against the interests of the people.

Gramsabha the essence of decentralization is meaningful in this context of placing people's interests on high pedestal. In order to protect their interests, the people should be the center of discussions in which they take part actively as primary stakeholders. The raison dietre of all programmes and projects is a decentralized system of governance. Gramsabha provides the people at the grassroots a space for people participation. Active participation of the people promotes good governance. Participation is at the same time people's right and responsibility. It enables to overcome weak governance.

1.24 THE ROLE OF GRAMSABHA IN CREATING RESPONSIBLE CITIZENS

Civil society is considered as one of the important stakeholders of good governance. Its inclusion, in fact is the novel factor in the governance literature. Civil society is becoming more an active partner in Gramsabha concept. In this context the active intervention of civil society as an alternative, which has the potential to work for a social order 'that is supportive of the Constitutional values of democracy, secularism and social justice'. The Gramsabha has provided the desired space for civil society. Villages are the back bone of India. Gramsabha has made the rural citizens to involve in Indian political system. It also helps to involve people in the developmental programs in their villages. A platform for the discussion is created by the establishment of Gramsabha. Citizens get stabilization to act against the undone works. Gramsabha system informs and educates people about the happenings in administration.

1.25 THE ROLE OF GRAMSABHA IN SOCIAL AND HUMAN DEVELOPMENT

Successful social development will be achieved only when each man and women has the right, capacity, and responsibility to make the fundamental choices that affect their life. Only by individuals active participation in making these fundamental choices it be possible to optimize the quality of life in their communities through sustained development and management of community resources. Recently the development community has begun to appreciate the critical role that social capital plays in sustainable development. Social capital is defined as attributes of social organization, such as the network, norms and social trust that facilitate cooperation, coordination, for mutual benefit. This social capital or civic engagement

can improve standard of living, education, inhibit crime, boot economic performance, foster government and towards health. The self governing society has decisive advantages over the state society. It can bring fundamental human value, human potential and effective problem solving through organization of Gramsabha meetings. The process of Gramsabha enables groups, using local knowledge, to make development decision and to sustain those decisions. The Gramsabha creates an atmosphere in which citizens can feel confident in taking initiative to solve problems.[98]

1.26 ROLE OF GRAMSABHA IN WOMEN EMPOWERMENT

Since the world's inception the female contribution has proved to be the foremost necessity for propagating and developing global views. One of the best ways to understand the spirit of any government system is to appreciate and realize the position and status of women. The concept of democratic system without women participation is incomplete. Since the ancient period woman has created her own identity without fail and she has contributed herself to the society. The former Prime Minister of India, Indira Gandhi says, "Women should be more interested, more alive and more active in the affairs of the society not because they are women, but because they comprise half the human race". For this reason our constitution has given the facility of reservation for every women of the country to bring them in nation reconstruction. Through the experience of the Panchayat Raj Institution one million women have actively entered political life in India. The Gramsabha heart of PRI is giving more opportunities to women to raise their voice against political, social, economic restrictions. Gramsabha brought significant transformations in the lives of women themselves, who have empowered and have gained self-confident, political

[98] Mary E. Jennings, Raymond F. Rifenburg, Elise Paylan Schoux, & William P. Schoux. (1995). *The Role of Self-Governance in Social and Human Development*. International Centre for Self-Governance, ICS Press, p. 1.

awareness, and affirmation of their own identity. These days Gramsabha is becoming training ground to women, many of them educated and leaders in the village Panchayat.[99] Example: in Madhupalli village, Kurnool District, Andhra Pradesh, all the members of the Panchayat were women. In 1970, women led the Panchayat in Vanjara, Maharashtra. Similarly, West Bengal and Haryana states also had women majority Panchayats. During 1995-1999 Anjara Kheda, Bidar District, Karnataka was considered the only all- women Panchayat in the state. All such instances helped women to identify themselves politically. In this regard, women are attaining a unique identify for themselves, by not only identifying themselves through reservations but also launching themselves from General Seats, leading to hopeful political identity. In the Gram Panchayat Elections of 1993, in Karnataka, about 43.6% women were elected, which seems to encourage the 50% reservation as demanded by people like Biju Patnaik.[100]

A nation's progress and prosperity can be evaluated by way it treats its women in this regard our Indian democracy always stretches its hands to both male and female participation for its success. In this context the role of Gramsabha in bringing women to the mainstream of the society can be comprehended. Such platforms support women liberation and transform them from women to superwomen or successful women through empowerment.

[99] Singh, M.K. (2000). *Panchayat Raj System in India, Issues and Challenges*. New Delhi: Centrum Press, p. 96.

[100] Jha, S.N., & Mathur, P.C. (1999). *Decentralization and Local Politics*. New Delhi: Sage Publications, p. 243.

1.27 REVIEW OF LITERATURE

A perusal survey of literature reveals that work has been done by various writers and scholars on Gramsabha and Local Self-Government. The review of literature is broadly classified into:

1. Studies related to Gramsabha and Local Self Government and its aspects.
2. Studies related to Rural Development concept and its theory.
3. Studies related to historical back ground of 73rd Constitutional Amendment Act and decentralisation process.

1.27.1 Studies Related to Gramsabha, Local Self Government and Its Aspects

The First Global Report 2008 focused on Decentralization and Local Democracy in the World. The report published by the World Bank and United Cities and Local Governments, made an attempt to offer a comparative analysis of the situation of local authorities in every region in the world and the report tries to contribute to deepening reflection of local governance principles and values. The report deals with the evolution and development of territorial structures, powers management, finance and local democracy.

R.C. Chodhury and S.P. Jain in their book titled '*Strengthening Village Democracy (Proceedings of National Conference on Gramsabha (July 28-29, 1999)*' published the papers which were presented in the conference and had complete discussion on Gramsabha. This papers explains the scope of 1999 year which identified itself as year of Gramsabha. In this book each and every paper tries to spread the message of importance of Gramsabha.

K. Shubha in her book '*Karnataka Panchayat Elections 1995 Process, Issues and Members Profile*' critically examines the main issues which influenced the voting pattern in the 1993 and 1995 Panchayat elections in Karnataka state and the level of

participation in the village Panchayat elections. Another important theme of the book is the new emerging leadership. This work was completely based on extensive field investigations in all the districts of Karnataka state.

Jawahar Lal Gupta in his book '*Local Governance*' introduced the concepts of Rural India and Urbanization, system of Panchayat Raj and its role in rural development. It mainly discusses administration and development of Panchayat Raj system with rural planning.

Mary E. Jennings, Raymond F. Rifenburg, Elise Paylan Schoux and William P. Schoux in their book, '*The Role of Self-Governance in Social and Human Development*' explain the scope of self-governance and characteristics. It also refers to the case study of American Indian economic development.

Sundaram Ram in his book '*Panchayati Raj and Empowering People-New Agenda for Rural India*', has given the vision of Rajiv Gandhi on Panchayat Raj Institution, and it explains how Rajiv Gandhi had taken some serious steps to bring up the youth in democratic participation by making some constitutional changes. The book also contains measures empowering Panchayat Raj Institution in Karnataka by giving the structure of political decentralization. He has discussed about political decentralization and issues of Gramsabha and its accountability in the case of Karnataka. Finally he concludes with listing some problems of Gramsabha and has given suggestions to improve the local institution.

George Mather in his book, '*Panchayathi Raj*' has tried to give complete picture of Gandhian Swaraj concept and discusses about political parties. This book has included women empowerment and given some election statistics abut their participation.

Verma S.B. and Pawar Y.T in their book '*Rural Empowerment through Self-Help Groups, Non-Government Organizations and Panchayati Raj Institutions*' have thought about self help groups as fast emerging powerful tool of social economic empowerment of the poor people in rural India. They identified the role of NGO (Non-Government Organization) with Panchayat Raj Institutions. The concepts of this book included globalization and decentralization and needs of Gramsabha and its role in rural development with giving introduction to the structure of Panchayat Raj System.

The monthly journal *Kurukshetra* (1999) seeks to carry the complete awareness about Gramsabha to the people by publishing articles based on Gramsabha genesis, power and function and the role of Gramsabha in rural development.

The *Kurukshetra* journal (2013) has ideas about empowering of Gramsabha. It has many articles which focused on fifth scheduled areas, social audit, strategic action plans, and role of social media. These papers conclude with best solution to the state and central governments.

1.27.2 Studies Related to Rural Development Concept and Its Theory

B.G. Tanuria in his book, '*Rural Development*' tried to give the concept and significance of rural development and tried to trace the Indian agricultural development and agricultural economy and finance with instituting all types of rural development programmes which are implemented by Indian government.

Katar Singh in his book, '*Rural Development Principles, Polices and Management*' explains basic concepts, elements, objectives, paradigms, determinants, polices and programmes and management about rural development. It is also of interest for policy-makers and planners both governmental and non- governmental organisations engaged in rural development.

S.S. Meenakshi Sundaram in his book, '*Decentralization in Developing Countries*', based on comparative study on the decentralisation patterns in three developing countries of India China and Nigeria unfolds the history of local governments in each one of these countries. The descriptive chapters are followed by an analysis of the three systems under the common parameters of structure, functions and resources. Book finally concludes decentralisation and democratisation are needed not only for development but also to fulfill the needs and aspiration of the people.

Dr. Preethi Singh and T.K. Mohanty in their book, '*Panchayati Raj Institution and Rural Development*', mainly focus on the policies of government and development of villages, how Panchayati Raj Institutions are trying and keeping their steps ahead in developing nation at grass root level.

Bishnu C. Barik and Umesh C. Sahoo in their volume '*Panchayati Raj Institutions and Rural Development*' have reviewed the micro-macro ground realities on a broad canvas of interdisciplinary approach. It also offers a comprehensive account of development dynamics, empowerment of excluded categories and participatory governance.

Subhash Kansal in his book, '*Village Democracy and Rural Development*' has tried to explain the role of regional administration and the role of Civil Servants in democratic decentralization. This book focusses at economic reforms of local government and gives picture of constitutional development of village Panchayat in Indian administration.

R.P. Joshi and G.S. Narwani, in their book, '*Panchayat Raj in India Emerging Trends Across the States*', covers almost all major issues of concern on Panchayat Raj Institution and urge to initiate debate on some crucial issues and emerging trends on

PRIs in India. They have focussed on incorporating recommendations of various committees and tried to give feasible data to substantiate the conclusion and findings.

K.K. Singh and S. Ali in their book, '*Rural Development Strategies in Developing Countries*' have tried to explore the concept of rural development in economic perspective and provided an objectives critique of the contradictions and consequences of the development and disparities in rural area.

Mamta Manoram in her publication titled, '*Encyclopaedia of Rural Development*', Vols. 1 and 2, deals with dimension and elements of rural area. This book has global perspective and the introduction provides an overview of rural economics, markets with the case study of local plan by discussing sociological aspects of rural community in detail. It is covered with detailed reflections on historical, conceptual and infrastructural perspectives. The respective roles of Panchayat Raj Institution and Gramsabha are also discussed.

Ravi Goel in his book, '*Panchayati Raj and Rural Development*' has investigated the concept of Panchayat Raj in India and explained the role of Panchayat Raj Institutions and its function in social mobilisation and disaster management with decentralized planning.

R.P. Panchal in his book, '*Globalization Its Impact on Rural Development*', deals with the vision behind an open global society. Rural Development Concept and Methods have been discussed in this book with districts development plans by giving new vision on development system.

Dr. Jai Prakash and Dr. P. Mishra in their book, '*Negative Impact of Rural Development Plans*' have explained economic imbalances and regional imbalances according to Indian Development Plans and traced out negative impact of rural

development. This book finally concludes with some suggestions to be included in systematic plans.

R.C. Arora in his book, '*Integrated Rural Development*' tried to view concept of rural development in socio-political, economic, agricultural and technical dimension with instituting management skill in all planning process of rural development.

Krishnamurthy and Veerappa Gowda in their book, '*Development Economics*', have given clear picture about what is development? They have discussed the economic thought of Nobel Prize winner Amartya Sen. This book contains thoughts on Indian economy, poverty and the concept of underdevelopment.

Thirlawall in his book, '*Growth and Development with Special Reference to Developing Economies*' has viewed development and underdevelopment broadly, in economics perspective. This book is updated with new statistical data. It provides insightful survey of the main theoretical models and empirical findings concerning poor countries.

Yathindara Singh Sisodia, '*Rural Development: Macro-Micro Realities*', attempts to identify document and comprehend the broad trends emanating across the state. It says about effective people centric rural development across the country. It has changing patterns, perspective and paradigms of rural development with local administration.

1.27.3 Studies Related to 73rd Constitutional Amendment Act and Decentralisation Process

S.R. Maheshwari in her book, '*Local Government in India*', discusses both rural and urban arms of local government in India. It traces the history of local government, it attempts to discuss the structure, finance and functioning of rural as

well as urban local governments. This book also suggests ways and means of improving the system of local government in India.

R.P. Joshi in his book, '*Constitutionalization of Panchayati Raj – A Reassessment*' has viewed Panchayat Raj in constitutional perspective. This book has included limitation of state power, political thought from the Vedas to Gandhi and tried to describe Panchayat Raj Institution on democratic basis.

B.S. Khanna in his book, '*Panchayati Raj in India (Rural Local Self-Government)*' has included heritage of Panchayat Raj Institution in national perspective in first part with explaining of Constitutional statements. The second part of the book discusses the origin of Karnataka State and the growth of Panchayat Raj Institutions.

V. Sudhakar in his book, '*New Panchayati Raj System – Local Self-Government in Community Development*' explains the concept of rural development in democratic dimension and discusses the evolution of local government institutions in Karnataka state in the post independence period. The book also provides a critical account of the concept of Gramsabha.

PART – B: RESEARCH PROBLEM

"True Democracy cannot be worked by twenty men sitting at the centre. It has to be worked from below by the people of every village".

— Mahatma Gandhi

1.28 STATEMENT OF THE PROBLEM

India has a long history of local governance. But it was Mahatma Gandhi who emphasized the role of village Panchayat as an important instrument of rural development and of promoting and nurturing democracy at the grassroots. He asserted that unless Panchayats were invested with adequate powers villagers cannot have a real 'Swaraj'. Article 40 in Part IV of the Constitution of India was introduced at Gandhiji's insistence. The article states that, "The State shall take steps to organise village Panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of Self Government". To achieve the goal of a welfare state, the modern state has established district Panchayat, taluk Panchayat and village Panchayat for the overall development of the country. It is said that decentralisation is the heart of Panchayat Raj System through which efficient administration is possible. The grassroot units of local self government have been proclaimed as the vehicles of political transformation in rural India. Effective and meaningful functioning of these bodies would depend on active involvement, contribution and participation of its citizens. The aim of every village being a republic and Panchayats having powers has been translated into reality with the introduction of three tier Panchayat raj system to enlist people's participation in rural reconstruction. As Mahatma Gandhi rightly said, "My idea of village swaraj is that it is a complete republic. The government of the village have all the authority and jurisdiction required. This Panchayat will be the legislature, judiciary and executive combined".

In the Panchayat System, Gramsabha is the primary unit of and it is the most powerful body of decentralised governance with elected representatives who are directly and regularly accountable to the people. The aim of the government has been to strengthen the Gramsabha by introducing favorable policy changes. The declaration of the year 1999-2000 as the year of Gramsabha itself signifies the importance which the Government attaches to this institution and its resolve to strengthen Gramsabha in a manner which will facilitate consultation of the process of direct democracy at the village level. The Gramsabha is now a constitutional body comprising all persons registered in the electoral rolls of a village.

1.29 NEED FOR THE PRESENT STUDY

The political, social, economic and cultural status of India was at the core at the time of freedom. It was a challenge to independent India to attain development not only in grassroots but also in urban areas. Gramsabha formation after the independence lighted the development plans to improve the condition of the villages. Later at different phases, the generations demanded as different prospects of Gramsabha to emerge villages positively. Today, Gramsabhas are trying to make Indian villages independent and also provided them the weapon to overcome problems and social evils. The proposed research is being undertaken to study the role of Gramsabha in rural development in Shimoga and Gulbarga districts as a comparative study.

1.30 PURPOSE OF THE STUDY

The proposed study intends in particular to throw light on, 'The Role of Gramsabha in Rural Development in Shimoga and Gulbarga Districts' by making a focused study on the following aspects:

- To know the structure and functions of Gramsabha.
- To understand the participation of people in the working of the Gramsabha.
- To find out the development programmes undertaken by the Gramsabha.
- To compare the programmes taken up by the Gramsabha in Shimoga and Gulbarga districts.
- To identify the development programmes which are to be adapted to the entire area.
- To know the empowerment of women through Gramsabha.

1.31 SCOPE OF THE STUDY

The proposed research aims at understanding the structure, role, powers, functions and working of Gramsabhas in Shimoga and Gulbarga districts of Karnataka and also to understand the people's involvement in establishing a participatory democracy.

1.32 OBJECTIVES OF THE STUDY

The main objectives of the study are as follows:

- To know about the genesis of the Gramsabha from a historical perspective.
- To understand the role of Gramsabha in Shimoga and Gulbarga districts.
- To know the structure, powers and functions of Gramsabha in Shimoga and Gulbarga districts.
- To identify the beneficiaries of various rural development programmes implemented in Shimoga and Gulbarga districts.
- To know the strengthening of Gramsabha as a part of national reconstruction.

1.33 THE HYPOTHESES OF THE STUDY

For the purpose of the study the following hypotheses have been drawn.

1. For the efficient functioning of local governance Gramsabha has a vibrant role to play.
2. People's awareness about Gramsabha is a pre-requisite for its effective functioning.
3. The Panchayats will be effective only if Gramsabhas work properly with maximum participation of people.
4. The Gramsabhas will be effective only if the Panchayat Raj Institutions are strong.
5. Lack of proper power and authority of Gramsabhas over village affairs are responsible for non-functioning of Gramsabhas.

1.34 THE METHODS OF THE STUDY

The proposed study made use of the historical method to understand the background of the role of Gramsabha in rural development in Shimoga and Gulbarga districts.

The sociological method of interview, observation, discussion with the elected Gramsabha members, was used to gather information relating to the working of the Gramsabha.

The comparative method was used to compare the functioning of Gramsabha in Shimoga and Gulbarga districts.

Analyses of collected data and further findings were identified by using the descriptive method.

1.35 THE SOURCES OF THE STUDY

The study involves both the primary and secondary data collection. Among the primary sources formal and informal interviews, discussions with Government Officials, field visits were made use of. Besides secondary sources including various Government reports, Acts, Gazettes, Documents, Books, host of Articles from various Journals, Magazines and Newspaper clippings were made use of.

1.36 SAMPLE OF THE STUDY

The present study focuses on Shimoga district and Gulbarga district. In each district two taluks have been selected for the comparative study based on the regional factor, selecting two taluks from North and another two taluks from Southern region, respectively. From each taluk two Gramsabhas have constituted the sample for the study. Form each Gramsabha 25 Gramsabhas beneficiaries constitute the sample for the present study. In addition to the selected area Gram Panchayat Elected Members were also included in the sample.

1.37 CHAPTERISATION

The thesis has been divided into five chapters.

Chapter I: Introduction

This is the introductory chapter of the thesis which is divided into two sections as Part-A and Part-B. Part-A gives a general background of Gramsabha as well as Rural Development. Part-B deals with the research problem.

Chapter II: Origin and Growth of Gramsabha in Karnataka

This chapter traces out the origin and growth of Gramsabha in Karnataka.

Chapter III: Structure and Functions of Gramsabha in Karnataka

This chapter explains how in Karnataka the Gramsabhas are legally formed and what different aspects are involved in its functioning.

Chapter IV: The Role of Gramsabha in Rural Development – A Comparative Study of Shimoga and Gulbarga Districts

This chapter deals with the data collected for the purpose of research from the two districts and an analysis of that and the inferences drawn from this analysis.

Chapter V: Summary and Conclusion

This is the last chapter of this research study and relates the findings of the study with the hypothesis and implications that emerge from this study. It also contains suggestions for future research.

1.38 RELEVANCE OF THE STUDY

The study is relevant in understanding the role of Gramsabha in rural development through political awareness and active participation of the people at the grassroot level.

1.39 THE LIMITATIONS OF THE STUDY

The limitations of the present study are as follows.

1. Study is confined only to the Gramsabha and its role in rural development.
2. Only two taluks, each from Shimoga and Gulbarga districts are selected for this research study.

1.40 SUMMARY

The concept of 'Gramsabha' and 'Rural Development' are very significant in the field of Political Science. Every Gramsabha is capable of following protecting and preserving its traditions, heritage, cultural identity, collective resources and traditional modes of administration of justice. Through this the Gramsabha functions as a protective of political economic, and social rights of the common people and thereby upholds the objectives and goals of democracy. Today our Gramsabhas

function in the spirit of “we the people of India ...” as stated in the Preamble of our Constitution and strengthen and uphold our national unity.

The Gramsabha, which are committed to the idea of welfare state are playing a vital role in the development of the villages and thereby are enabling the nation to take a positive political turn. Gramsabhas, which have adopted the principle of “village should think, decide and act for their own collective socio-economic interest” can help India to achieve decentralisation of political power and maximum democratisation of our society and can fulfill the vision of the founding fathers of the Constitution.

CHAPTER – II

ORIGIN AND GROWTH OF GRAMSABHA

2.1 INTRODUCTION

Panchayat Raj System has been the backbone of the Indian villages since the beginning of recorded history. It is the system which had prevailed as a source of rural sustainable development before and after independence. Political thinkers, freedom fighters, social reformers, and bureaucrats including central and state governments nominated committees actively participated to implement the Panchayat Raj system effectively. Being the biggest democratic nation of the world, the decentralization of administration has resulted in India becoming one of the prominent developing country. The decentralization of administration has provided certain powers to the local governance which has made the grassroots formidable with people's involvement in administration.

The phases of Panchayat Raj which are discussed below will show the importance of this system and also the modifications which have been made during the pre- and post-independence period.

2.2 EARLY HISTORY OF PANCHAYAT RAJ INSTITUTIONS

For a proper evaluation of the Panchayat Raj institutions it is essential to briefly refer to the history and development of these agencies since the Vedic period. India has the distinction of having the longest saga of local self government in the world and India is the cradle of local self government which flourished from the time of Vedic civilization to the advent of British rule.[1] In the history of concept of local

[1] Miglani, D.R. (1993). *Politics and Rural Power Structure Emerging Trends*. New Delhi: Deep & Deep Publication, p.20.

self government the village was the basic unit of government system whether the Central authority was monarchical, oligarchical or republican. These institutions were strong enough to withstand the rise and fall of all empires. They were not able to abolish this system. So the concept of democracy is not a new phenomenon for rural India. The evidence of Indian history explains that every village in India in ancient period had a self governing body of its own. These institutions were free to manage themselves and there was no interference of any external agencies in the functioning of local administration.

The inscriptions of the 9th to 11th centuries A.D. indicate that the village assemblies were the supreme authority in the village and it was highly developed organisations. It was a select body consisting of the learned and other distinguished men of the village and it was the absolute proprietor of the village land, including amount of revenue to the government.[2]

In the Vedic period, Vedic state was essentially a country with villages as the basic unit of administration looked after by respected official, advised by a council of elders. The villagers themselves used to manage their local affairs. The "Gramini" or Grampal was the headman and leader of the villagers.[3]

Jayaswal, K.P. has found from the Vedas that "the national life and activities in the earliest times on record was expressed through popular assemblies and institutions. The greatest institution of this nature was the Samiti of Vedic times".[4] Manu distinguishes along village, town and the city grama, pura and magara. In ancient India, society developed in a series of "ascending formations starting from the family which called griha or kula and gradually extending to the village as grama,

[2] Shakuntla Sharma. (1994). *Grass Root Politics and Panchayati Raj*. New Delhi: Deep & Deep Publication, p.90.
[3] Mishra, S.N. (1980). *Politics and Society in Rural India*. Delhi: Inter India Publication, p.30.
[4] Jayaswal, K.P. (1955). *Hindu Polity: A Constitutional History of India in Hindu Times*. Bangalore: Printing and Publication, p.12.

people as jana and the country as rashtra. The villages had been under the supreme control of a village headman popularly known as 'gramini' who was elected by the janas or the people. Dr. Dube writes "through the Mahabharata, we get an outline of the system of village and inter-village organization".[5] Jayaswal, K.P. has found in the Vedas that "the national life and activities in the earliest times on record was expressed through popular assemblies and institutions." The greatest institutions, according to the Valmiki Ramayana and Mahabharatha, were "Ghosh" and "Gram". The former were bigger in size and the latter smaller. They were administered by an official called the "Gramini". He was generally appointed by the king and enjoyed a very high status not only in the public life of the village but also at the court of the king.[6] Kautilya, in his Arthshastra advised the king to constitute units of villages having either 100 or 105 families. There would be centres of ten villages, two hundred villages, four hundred villages and eight hundred villages. These centres would be respectively known as 'Sangrahan', 'Karvatik', 'Drona Mukh' and 'Sthaneeya', Town was termed as 'Pura'. Its chief was 'Nagrik'. Local bodies were free from any interference from the king's side.[7]

In the Gupta administration the lowest administrative unit was village. According to historians under the Cholas "the largest administrative division the mandala which was subdivided into valanadus or into nadus and kottoms. The lowest administrative units were the Kurram (union of village) and grama, each under its own headman who was assisted by assemblies.

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[5] Panchal, R.P. (2006). *Globalization: Its Impact on Rural Development*. New Delhi: Sumit Publication, p.12.

[6] Sharma. S. (1994). *Grass Root Politics and Panchayati Raj*. New Delhi: Deep & Deep Publications, p.35.

[7] Joshi, R.P., & Narwani, G.S. (2005). *Panchayath Raj in India Emerging Trends Across the State*. Jaipur and New Delhi: Rawath Publications, p.23.

Under the Muslim regime the traditional face of Panchayat started changing itself. But the new ruling system did not change much outwardly. Tuglaks had instructed their men especially not to interfere in the working of Panchayat and also not to harm them.[8] But in the Mughal period, because of battles and the exploitation by land revenue officials, there was a decline in the power of Panchayats. The system of providing justice directly by the Muslim rulers was another reason for the decline of this system. This was a very crucial time for the existence of Panchayats.

With the passage of time casteism and feudalistic system of governance under Mughal rule in the medieval period slowly erosion of the self-government in villages started. A new class of feudal chiefs and revenue collectors (zamindars) emerged between the ruler and the people. It was the main reason which ended up in the stagnation and decline of self-government in villages.

2.3 DURING BRITISH RULE

Regarding to the ancient Panchayat system, Sir Charles Metcalfe, a British Governor in India during the 19th century, called them 'Little Republics' having nearly everything they want within themselves and almost independent of foreign relations. They seem to last where nothing else last.[9] During the period of British colonial rule, the district collector and district administration was identified to be the effective unit of decentralised administration in the last quarter of the 18th century. After the Sepoy Mutiny of 1857 a major revolt of the Indians against British colonialism, the direct rule of the British Crown over India was formalised in 1858.[10]

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[8] Dasarathi Bhuyan, & Purna Chandra Prasad. (2010). *New Panchayati Raj A Study of Socio-Political and Administrative Dynamics*. New Delhi: Abhijeet Publications, p.32.

[9] *Imperial Gazetteer of India*. (1990). *4*, 278.

[10] Harihar Bhattacharyya. (2004). Local Government, Effectiveness and Human Rights: India, working paper. *The International Council on Human Rights Policy Researchers' Workshop*. Geneva, 21-22 February.

When Indian nationalists were demanding autonomy and democracy at the lowest level, the colonial government sought to meet this demand by offering concession at the lowest level, by giving powers of self-government to Panchayats in rural areas and, Municipalities in urban areas, under various enactments. In this way Viceroy Lord Mayo's Resolution in 1870 gave impetus on decentralisation of power to bring out administrative efficiency in meeting people's demand and to add to the finances of colonial regime. It was a mile stone in the evolution of colonial policy towards local self government. In his resolution Lord Mayo said: "Local interest, supervision and care are necessary for success in the management of funds devoted to education, medical charity and local public works. The operation of this resolution in its full meaning and integrity will afford opportunities for the development of self-government, for strengthening municipal institutions and for the association of natives and Europeans to a greater extent than before, in the administration of affairs."[11] But there was no comparable development of a local self-governing institution in rural areas up to the year 1871. This scheme was having stimulating effect on the development of local self-governing institutions in both urban and rural areas. It was implicit in decentralisation as then conceived that the importance was given to the 'local 'rather than 'self-government'. In this way the rural areas were ignored and the development of local government institutions was basically to provide relief to the imperial finances and serve the British interests.

The next remarkable step in the development of local self-government was Lord Ripon's Resolution of 1882. This resolution recognised the twin considerations of local governments (a) political education and (b) administrative efficiency.[12] The

[11] Goel, S.L. (2009). *Panchayati Raj in India, Theory and Practice*. New Delhi: Deep and Deep Publications, p.9.
[12] Chandrashekar, K. (2012). *Panchayath Raj Institutions on Pathway to Progress*. Bangalore: Deepa Publications, p.5.

resolution makes use of intelligent class of public-spirited men whom it is not only bad policy but sheer waste of power of fail to utilize. Mathews called them the Magna Carta of local democracy in India.[13] The Ripon Resolution which focused on towns provided for local government consisting of a huge majority of elected non –official members and presided over by a non-official chief person. This resolution met with resistance from colonial administrators. The development of local self government was reluctant with only half-hearted steps received in setting up municipal bodies. Rural decentralization remained a neglected area of administration reform.

Later on the Royal Commission on Decentralization (1909) reassessing the working of the Local District Board in the different provinces in the nation and realised the defect of the boards. According to the commission unrepresentative character and inadequate powers of these bodies had not been a success, "The want of success of the existing system" said the report seems have hitherto not possessed real powers, secondly that lack of due representation of minorities and genuine reluctance of large land–owners and other persons of high social position to submit themselves to the vote of an ordinary territorial constituency.[14]

In its opinion the Royal Commission to remove the defects of the board's constitution suggested creation of a genuine electorate consisting of the members of the village Panchayats and recommended the formation of village Panchayat and reconstitution of the local boards where they had been eradicated, so that local self-government might be grown up from the bottom. These recommendations were accepted by the Indian government in its resolution on local self-government of 1915

[13] Harihar Bhattacharyya. (2004). Local Government, Effectiveness and Human Rights: India, working paper. *The International Council on Human Rights Policy Researchers' Workshop*. Geneva, 21-22 February.

[14] Goel, S.L. (2009). *Panchayati Raj in India, Theory and Practice*. New Delhi: Deep and Deep Publications, p.11.

and to avoid the slow progress of strengthening the local bodies the Government of India passed another resolution in 1918.

The resolution states: "The object of local self-government is to train the people in the management of their own local affairs and the political education of this sort must, in the main, take precedence on considerations of departmental efficiency. It follows from this that local bodies should be as representative as possible of the people whose affairs they are called upon to administer, that their authority in the matter entrusted should be real and not nominal and that they should not be subjected to unnecessary control, should learn by making mistakes and profiting by them.[15]

The following characteristics were enshrined in the resolution

- Revival of Panchayat in the village
- Larger elective mainstream for local government bodies.
- Requisite of extension of franchise, for providing broad-based local bodies.
- Provision of an elected president of the local government by the public.
- Power to entail taxes and sanctioning of works as well as budgetary
- Powers should be vested in the local bodies.

The constant development of the local bodies suffered a set back with the outbreak of the Second World War and the entire powers of the provinces were vested in the hands of governors and they were exercising them till 1946. The most important conclusion that materialises from this survey of local government is that these were the creation of the Government. They did not rise out of the ancient village communities. The new local bodies, created as an agency of the government for a different purpose and these were not voluntary through any compulsion imposed by religion, caste, and local usage. In reality until 1947, nothing real was implemented as

[15] *Ibid.*, p.12.

the British were not concerned with decentralized democracy but they were aiming for colonial objectives. An important off-shoot of this influential trend was that spates of legislations were witnessed in the wake of the Montague-Chemlsford reforms establishing village Panchayats, from 1919-1940. In this period the most significant development was the 'establishment of village Panchayats in number of provinces mainly by 1925 eight provinces had passed Panchayats acts by 1926, six native states had also passed Panchayats acts. The provincial autonomy under the India Government Act, 1935 created the evolution of Panchayats in India. Popularly elected governments in provinces enacted legislations to further democratize institution of local self-government.[16] Whatever the committees or their recommendations a hierarchical administrative structure based on supervision and control evolved, inspite of the British working towards centralization rather than decentralization.

2.4 INDEPENDENT INDIA

The most significant influence on the government and national leaders in regard to development of rural local self-government had been Mahathma Gandhiji, the father of nation, who promoted the idea of revival of the traditional Panchayats as 'Gram Swaraj'. Gandhiji drew the attention of the people and government to the urgent need for constructing an instrument for the government of the country to recreate the village as self-sufficient and self-reliant entities with the village Panchayats playing the main role in supporting and encouraging the people. The task of preparing a sort of design for the local self- government in the constitution of independent India did not get necessary attention. Since the constitution is a basic document which direct each and every aspect of the institutional fabric of the country it was expected that it should also include and reflect the philosophy of Gandhiji with

[16] http://www.yourarticlelibrary.com

regard to democratic decentralization, but there was no harmony among the top leaders regarding the status and role to be assigned to the structure of rural local self-government in the constitution of India. To the wonder and surprise of everyone, the draft committee did not make any discussion about the democratic decentralization or 'Panchayat' for the rural masses of India. Late Shiman Narayan brought it to the notice of Mahatma Gandhi by writing a letter in which he said that, "the Constitution as foreshadowed makes no mention of the village Panchayats..." In his reply to this omission, the Mahatma Gandhi wrote a special article in the 'Harijan' issue of 21st December, 1947 and observed that it was certainly an omission calling for immediate attention, if India's independence was to reflect the people's voice.[17]

The draft committee formally presented the draft of Constitution Assembly in November 1948. The non-inclusion of village community as the effective unit in the draft constitution prepared under the guidance Dr. B.R. Ambedkar sparked a severe controversy in the country.[18] When the committee did not provide any room for Gandhiji's concept of village swaraj and its omission had been widely criticised for over a year, people hopefully expected that the committee will have amends in the final draft. Replying to the criticism that committee has not represented the rural picture and that might have preferably been drafted on the ideology of democratic decentralization, Dr. Ambedkar referred on the floor of the constituent assembly, to one, Charles Metcalfe, who had once remarked, "Dynasty after dynasty tumbles down. Revolution succeeds revolution. Hindu, Pathan, Mughal, Marata, Sikh and English are all masters in turn but the village communities remain the same. In times of trouble they arm and fortify themselves. A hostile army passes through the country.

[17] Sharma, M.L. (1987). *Gandhi and Democratic Decentralization in India*. New Delhi: Deep & Deep Publication, p.103.

[18] Joshi, R.P., & Zenab Banu. (1998). Modernity and tradition: An analysis of traditional panchayat versus democratic panchayat, p.29.

The communities collect their little cattle within their walls, and let the enemy pass unprovoked." Such was the part, Dr. Ambedkar argued, which the village communities had played in the history of the country.[19] Dr. B.R. Ambedkar defended the draft committee's omission by saying, the revival of Panchayat and other ancient institutions would do more harm than good to the villagers in general and the downtrodden, low-caste people in particular. Thus, he wrote: "I hold that these village republics have been the ruination of India. I am, therefore, surprised that those who condemn provincialism and communalism should come forward as champion of the village. What is the village but a stink of localism and a den of ignorance, narrow mindedness and communalism. I am glad that the draft constitution has discarded the village and adopted individual as its unit." This perception was also well appreciated by others and very few came to his rescue.[20]

While Dr. B.R. Ambedkar expressed the draft committee's explanation about village Panchayat many freedom fighters, political leaders, took strong exception to Dr. B.R. Ambedkar. Regarding this Shri H.V. Kamath commented, "I do not see how we can uplift our country. Mahatma Gandhi taught us in almost the last mantra that he gave in the last days of his life to strive for Panchayati Raj. If Ambedkar cannot see his way to accept this, I do not see what remedy or panacea he has got of uplifting our villages ... If we lose sight of the strength of our polity we lose sight of everything".[21] At last by having a very big debate and a couple of amendments village Panchayats were included under 'Directive Principles of State Policy', under Article 40, in Part IV. It said, "The state should take steps to organize Village Panchayats and endow them with such power and authority as may be necessary to enable them to

[19] Sharma, M.L. (1987). *op.cit.*, pp.103-104.
[20] Joshi, R.P. (1998). *op.cit.*, p.29.
[21] Sharma, M.L. (1987). *op.cit.*, pp.103-104.

function as units of self-government".[22] However, no advisable legislation was enacted either at the national or state level to implement it.

In the four decades since the implementation of the Constitution, Panchayat Raj institution has travelled from the non-justifiable part of the Constitution to the justifiable part.

2.5 POST-INDEPENDENCE PERIOD

After India attained independence in 1947, the role of local self-government attained a new significance. The advent of national planning in India during the fifties broadened the scope of rural extension. The first five year plan visualised Panchayat Raj institutions at the village level mainly as agencies for development, public welfare and land reforms. It was expected that the Panchayats at the village level were to be organised so as to facilitate them to assume the agency functions of the higher authorities. The second five-year plan went a step further and specifically recommended a network of active Panchayats for securing the following.

- Comprehensive village planning.
- A more just and integrated social structure in rural areas.
- Development of a new type of leadership in order to facilitate the process of rapid transition of the rural society.
- A complete pattern of development administration in the districts envisaged in the programmes of community development and national extension services.[23]

2.6 COMMUNITY DEVELOPMENT PROGRAMME

In decades that followed, rural development was the sheet anchor programme of Independent India. This ambitious programme, known as Community

[22] Joshi, R.P., & Narwani, G.S. (2005). *op.cit.*, p.29.
[23] Meenakshi Sundaram, S.S. (1994). *Decentralization in Developing Countries*. New Delhi: Concept Publishing Company, p.56.

Development Programme (CDP) was launched on 2nd October 1952 on the Gandhi Jayanti day. The programme was financed by the United States government under the Indo-US Technical Cooperation Agreement, signed in January 1952. In the first phase 52 Community projects were started in the all parts of the country together for necessary experience. The late Pandit Nehru inaugurating the project spoke in the stirring terms to the Indians, "The work we are about to start today is in the service of the motherland, in the service of the land which we are all part. We should serve her with hard work, with the sweat of our brow. If necessary, we shall shed our blood, so that millions of our country may go forward and that there may be an end to their trials and tribulations".[24] It was the first step to tackle the problem of rural India in a comprehensive and organized manner in free India. This programme popularly spread all over the country. This programme promised economic prosperity by including the desire for rural development and by protecting common people. The county was divided into over five thousand Community Development Blocks. At the block level the team of subject specialists headed by a generalist known as Block Development Officers (BDO) were appointed and during the initial stages of the programme substantial financial assistance was made available for various development activities.[25] Later on Block Advisory Committees were constituted to associate the community and the main purpose of the Committee was to advise the Block Development Officer and his team on planning and implementation of development programmes. But this experiment did not achieve the desired results as it had no statutory backing and also there was no organic link between the village Panchayats, Block Advisory Committees and the Districts Boards.

[24] Rakesh Prasad. (2011). *Panchayath Raj in Action*. Delhi: Abhijeet Publications, p.30.
[25] Singh, U.B. (2009). *Decentralized Democratic Governance in New Millennium*. New Delhi: Concept Publishing Company, p.276.

This led to the appointment of a team for the study of Community Projects and National Extension Service headed by Shree Balwant Rai G. Mehta in January, 1957. The team was structured to re-evaluate the economy and efficiency of community development projects and national extension services.

2.7 BALWANT RAI MEHTA STUDY TEAM REPORT

In 1957 Balwant Rai Mehta Committee studied the National Extension Service and Community Development Project and gauged the extent to which the movement has succeeded in utilising local initiatives and in creating institutions to ensure continuity in the process of developing social and economic conditions in rural areas. The Committee felt that "there should be a single representative and vigorous democratic institution to take charge of all aspects of development work in the rural areas ... it must not be cramped by too much control by the government or government agencies ... it must receive guidance which will help it to avoid mistakes. In the ultimate analysis, it must be an instrument expression of the local people's will in regard to local development".[26] It recommended that the concept of democratic decentralization should form the basis for the planning and implementation of the community development and national extension service programme. The important recommendations of the study team were as follows.

- There should be a three-tire structure of local self-governing bodies from the village to the district with organic linkage among them well defined and practical.
- Adequate administrative powers may be entrusted to these bodies to avoid excessive state control.
- These powers should be transferred to the new bodies to enable them to discharge their responsibilities.

[26] Joshi, R.P., & Narwani, G.S. (2005). *op.cit.*, p.30.

- Adequate resources should be transferred to the new bodies to enable them to discharge their responsibilities.
- The system evolved should aim at further devolution and dispersal of responsibilities in the future in the real sense.
- State Government should not duplicate their functioning.[27]

The study team also recommended that such a body, if created, has to be statutory, elective, and comprehensive in its duty and function, equipped with the necessary executive machinery and in possession of adequate resources. It must not be cramped by too much control by the government or by government agencies. Further it emphatically stated that this body can develop programmes which are of exclusive interest for the areas. In such matters, the State Government will cease to operate within the area and in special circumstances when it has to do through the agency of this local body.[28]

This team work report was submitted on 24th November 1957. The report was quite exhaustive, with 18 sections and all recommendations focusing on democratic decentralization. The National Development Council accepted these recommendations and communicated to states in January 1958. Consequently, the states and union territories enacted laws for establishment of Panchayati Raj Institution with the exception of states of Meghalaya, Mizoram, Nagaland and Union Territory of Lakshadweep. There was acceptance of the Panchayats tiers differently. Rajasthan was the first state in the country to adopt the Panchayati Raj system at Nagpur on the 2nd October 1959. All states had passed Panchayat Acts and by mid-1960's Panchayats had reached all parts of the country. There was enthusiasm in rural India and the people felt that they had a say in affairs which affected their daily lives.

[27] Goel, S.L. (2009). *op.cit.*, pp.15-16.
[28] *Report of the Team for the Study of Community Project and National Extension service*. (1957). p.6.

Kerala and Jammu and Kashmir had accepted only one-tier system – the village Panchayat. Karnataka, Himachala Pradesh and Orissa had two tier systems – Village Panchayat and Panchayat Samiti. Due to the interest generated by the Panchayati Raj institutions several states set-up committees to assess their working and recommend measures for improvement.[29]

2.8 K. SANTHANAM COMMITTEE

One of the prime areas of concern of the Panchayati Raj Institutions (PRIs) and which had long debates was fiscal decentralisation. K. Santhanam Committee was appointed to look solely at the issue of PRIs finances, in 1963. The committee expressed the below mentioned views:

- Panchayats should have special powers to levy special tax on land revenues and home taxes.
- People should not be burdened with too many taxes.
- All grants at the state level should be mobilised and sent in a consolidated form to various PRIs.
- A Panchayat Raj Finance Corporation should be set up to look into the financial resources of PRIs at all levels, provide loans and financial assistance to these grassroots level governments and also provide non- financial requirements of villages.[30]

These issues have been taken up by the State Finance Commissions (SFC) which were required to select taxes for assignment and sharing, recognizing the principles for such level of grants and recommend the final distribution of state's transfers to local authority.

[29] Singh, U.B. (2009). *op.cit.*, p.278.
[30] Ramendra K. Raina. (2010). *Panchayati Raj System in India*. New Delhi: Mohith Publications, p.26.

Regarding the governmental structure in India, the extent and rhythm of the involvement of the Panchayat Raj institutions in the basic planning and implementation of development programme was also subject to wide variations from State to State and even within in the state. The report of the Ministry of Community Development 1964-65 said that younger and better leadership was emerging by the Panchayat Raj Institutions and there was an ultimate satisfaction among the people with the working of the institutions. Admittedly, the PRIs gave a boost to the leadership by creating new seats of power to be filled by the competitive mechanism of democratic elections. But the phase of ascendancy in the history of the Panchayat Raj Institution stated seeing its decline and the commitment of democratic values weakened with the passing away of the first Prime Minister of India, Pandit Jawaharlal Nehru. In this period the flow of funds for the block development slowed down considerably and non-devolution of the sources of revenues proved to be the greatest stumbling block in the performance of these local level institutions.

The remarkable causes that contributed to the decline of the PRIs, mainly during 1966-67 was the Ministry of Community Development was reduced to the status of a department and brought under the Ministry of Food and Agriculture and the name of "Community Development" was dropped and replaced as "Rural Development" in 1971. This issue made the political leaders, planners, and bureaucracy consider the PRIs mostly as agencies of development and not as 'little republic'. Elections of the local governments were not conducted properly and elected chairmen were suspended or removed in many cases and there was a feeling that the PRIs are dominated by economically or socially privileged sections of society and have as such facilitated the emergence of oligarchic forces yielding no benefits to

weaker sections.[31] Thus the idea of local self-government lost its meaning and scope.

2.9 ASHOK MEHTA COMMITTEE

With this backdrop, it was observed by several state level committees and regional reports that the Panchayat Raj system was becoming weak and unsuccessful. Therefore, the Janata Party Government at the centre took major steps, and appointed a high level committee on PRIs in 1977 under the Chairmanship of Ashok Mehta. The committee was entrusted with the task of enquiring into the causes responsible for the poor performance of PRIs and revival of Panchayat Raj system in the context of prominence in the draft plan on the removal of rural poverty within a time bound period of ten years.

The following are the main recommendations of the Ashok Mehta Committee:

- The main thrust of the recommendations was the plea for the adoption of a 'two-tier' system instead of three tiers of Balwant Rai Mehta Committee keeping in view the operational realities.
- The committee suggested the creation of bigger areas than present Panchayat as the second tier known as "Mandal Panchayats". The Mandal Panchayats will be the implementing body, covering a population of 15,000 to 20,000 thousand. The committee further felt that a cluster of villages would alone be able to ensure a balance between technological requirements and possibilities of popular participation in the decision-making.[32]
- Direct election for both the tiers Zilla Parishad and Mandal Panchayat with reservation of seats for SCs and STs in proportion to their population and for women two seats for those who get the highest votes in Panchayat election.

[31] Meenakshi Sundaram, S.S. (1994). *op.cit.*, p.60.
[32] Rakesh Prasad. (2011). *op.cit.*, p.37.

- The committee very categorically voted in favour of allowing the political parties participation in the elections of Panchayati Raj.
- In the discussion on structures and elections, an important recommendation made was that the State Government should not supersede for PRIs on partisan grounds and if super-session becomes necessary the bodies disbanded be replaced by elected ones within six months. Further the state government should not postpone elections. For assuring independent and timely elections to PRIs, the committee recommended that Panchayati Raj elections should be conducted by the Chief Election Officer of the state in consultation with the Chief Election Commissioner.[33]
- There should be devolution of financial and compulsory taxation power to Panchayati Raj institutions for mobilising enough resources of their own.
- The committee felt that "The human factor is not only a component of growth but also shapes the texture of the society, in many ways, therefore committee suggested to deal with human resources development and relationship with other institutions such as voluntary agencies, for the process of rural development through PRIs.
- Finally the committee argued for constitutional sanction for PRIs.

The report of the committee is significant in its entirety but due to the fall of the Janata Government, Ashok Mehta Committee recommendations were not implemented properly.

2.10 C.H. HANUMANTH RAO COMMITTEE

The Planning Commission was expecting effective people's participation in rural development through PRIs so that plans were more responsive to people's needs

[33] Bhargava, B.S. (1979). *Panchayati Raj Institutions: An Analysis of Issues, Problems and Recommendations of Ashok Mehta Committee*. New Delhi: Ashish Publishing House, p.22.

and aspirations. The Planning Commission experts under the leadership of Dr. C.H. Hanumantha Rao were appointed in 1982 to study as to how to structure plans at the district level. The committee recommended that decentralization of planning should take place. Development plans had remained centralized hence, participation of local people had been lacking. People should be associated with the right from the plan formulation stage. In 1984, the Prime Minister wrote to all the State Chief Ministers to take action without further delay to hold overdue elections to the PRIs.[34]

2.11 COMMITTEE ON ADMINISTRATIVE ARRANGEMENT FOR RURAL DEVELOPMENT REPORT (G.V.K. RAO COMMITTEE)

A Committee on Administrative Arrangements for Rural Development (CAARD) was constituted on 31st March 1985 by G.V.K. Rao as a chairperson to look into the role of the PRIs and their relationship with the proposed administrative set-up. This committee came up with several recommendations to provide a new turn to PRIs as given below:

- The committee suggested regular elections of PRIs in view of long super-session. The committee was emphatic that the PRIs have to be activised and given all support needed so that they can emerge as an effective organization to handle people's problems.
- The presidents of Zilla Parishad can be directly elected for a term co-terminus with Zilla Parishad, or for one year each on 'Mayoral Pattern'. The work of the Zilla Parishad should be performed by a number of sub-committees, elected on the basis of the proportional representation in order to secure participatory democracy.[35]

[34] Joshi, R.P., & Narwani, G.S. (2005). *op.cit.*, p.38.
[35] Rakesh Prasad. (2011). *op.cit.*, p.41.

- At the district level PRIs should be allocated important role in planning, implementation and monitoring of rural development programmes.
- Some of the main plans and functions at the district level may have to be transferred to the district level for effective and efficient decentralized district planning.
- The concept of district budget should get a practical shape without any further delay.
- The district Development Commissioner (DDC) may be made Chief Executive of Zilla Parishad to handle the responsibilities for planning and implementation of various development programmes.
- Besides, for the integration of all rural development programmes, one of the vital suggestions of the committee was for overall planning at the district level. All the development plans should be assisted by a District Planning Board (DPB) with the planning cell. The plans are to be structured by the DPB and sent to Zilla Parishad for review and authentication.

This committee's suggestions follows Ashok Mehta Committee's model with some modifications. But there is no doubt G.V.K. Rao committee of 1895 (CAARD) gave special emphasis to the PRIs.

2.12 L.M. SINGHVI COMMITTEE 1986

The government of India set up a L.M. Singhvi Committee in June, 1986 for revitalization of PRIs and review the existing administrative arrangements for rural development. The committee felt that initially development and democracy was to march hand in hand. But within a few years of inauguration of the new era, PRIs started to stagnate and decline. Mainly elected members in parliament and legislature were not willing to share their power. There was public apathy and indifference.

The main themes of the committee's report are:

- The committee felt that Indian villages and Gramsabhas are the republican base of our democratic nation. Committee considered the Gramsabha as the embodiment of direct democracy.
- The committee was of the view that the operational dynamics of PRIs should be directed to achieve community and social mobilization, transcending the barriers of religion, caste, and disparities of wealth and surmounting social disabilities. The PRIs should become the vehicles for hormogenization, socialization and secularization of national ethos.
- Perhaps for the first time the committee envisaged and recommended strongly that local self-government should be constituently recognized, protected and preserved by enclosing a new chapter in the constitution,[36] which became the basis for the 64th Constitutional Amendment Bill.
- Local self-government particularly PRIs should be constitutionally proclaimed as the third tier of the government. Adding a separate chapter in the constitution would make the identity and integrity of PRIs reasonably and substantially inviolate.[37]
- PRIs must be provided with more financial resources.
- The committee also exhibited its grave concern over delay in the election of PRIs. It suggested regular elections, setting up of PRIs Judicial Tribunal to adjudicate disputes, etc.

2.13 SAKARIA COMMISSION

The Commission on Centre-State Relations, well known as Sakaria Commission structured by the Ministry of Home Affairs on 9th June 1988, under the

[36] Halappa, N. (2007). *Public Administration*. Gadaga: Vidyanidhi Publishers, p.675.
[37] Rakesh Prasad. (2011). *op.cit.*, p.46.

Chairmanship of R.S. Sarkaria did not favour the idea of L.M. Singhvi Committee to confer constitutional status to the PRIs. For this reason the committee highly focused on decentralization power.

The Committee observed that, "while there is considerable reluctance to decentralize powers to the Districts, there has been even greater reluctance in most States to decentralize powers to the lower levels like Municipalities, Panchayats Samitis and Panchayats, in spite of explicit directive in Article 40 of the Constitution ... The objective of the decentralized planning cannot be achieved unless the Panchayati Raj and other local bodies are allowed full scope to play their role... It is necessary that elections are held regularly and adequate finance are devolved on these institutions".[38]

2.14 THUNGON COMMITTEE

A Parliamentary Consultative Sub-committee was set-up in 1988 under the Chairperson of P.K. Tungan to consider the type of political and administrative structure needed in the district for district planning. This committee examined the subject in greater detail and recommended a three-tier system with constitutional status, reservations for Scheduled Caste (SC)/Schedule Tribe (ST) and for women. Committee suggested regular elections and according constitutional status to the PRIs and making the Zilla Parishad the agency of plans and development. Later in the year 1988, the Indian National Congress, also appointed a committee headed by B.N. Gadgil which took the task of examining how best PRIs could be made effective. This committee also suggested for a three-tier system with reservation for women and weaker sections.

[38] Singh, U.B. (2009). *op.cit.*, p.283.

In spite of many committees being appointed to recommend the ways and means to revitalize and renovate PRIs these institutions failed to reach the goal of rural development. Having exhausted all the remedies to revive and rejuvenate these grass-root institutions, the course suggested by Dr. L.M. Singhvi Committee of conferring constitutional status to PRIs gained favour during the late 1980 and it goes to the credit and farsightedness of the Prime Minister late Rajiv Gandhi to have made an effort to accord constitutional status to PRIs in the form of the 64th Constitutional Amendment Bill, 1989.[39] The 64th Amendment Bill was prepared and introduced in the lower house of the Parliament. Unfortunately it got defeated in the Rajya Sabha as non-convincing. The Congress party lost the general elections too. In 1989, the National Front introduced the 74th Constitutional Amendment Bill, which could not become an Act because of the dissolution of the Ninth Lok Sabha. All these various suggestions and recommendations and means of strengthening PRIs were considered while formulating the new Constitutional Amendment Act.[40]

The National Front Government headed by V.P. Singh made attempt to bring a Bill on PRIs after deleting the controversial sections of the 64th Amendment but it could not materialize as the Ninth Lok Sabha was dissolved. Later in 1991 the Narasimha Rao Government brought a fresh Bill known as the Seventy Second Constitutional Amendment Bill.

The Seventy Second Constitutional Amendment Bill was passed with near unanimity by the Lok Sabha on December 22, 1992 and by the Rajya Sabha on December 23, 1993. After having been ratified by 17 State Assemblies, this emerged

[39] Rakesh Prasad. (2011). *op.cit.*, p.48.
[40] Ramendra K. Raina. (2010). *Panchayati Raj System in India*. New Delhi: Mohith Publications, p.28.

as the Seventy Third constitutional Amendment Act, 1993 and came into force with effect from April 24, 1993.[41]

The passage of the Constitution amendment Act, 1992 marks a new era in the federal democratic system of the country and provided constitutional status to the PRIs. The main features of this Amendment are as below:

- Panchayats will be institutions of self-government.
- There will be a 'Gramsabha' for each village or group of villages comprising of all the adult members registered as voter in the Panchayat area.
- There shall be a three-tier system of Panchayats at village, intermediate block and district levels. Smaller states with population below 20 lakhs will have the option not to have an intermediate block Panchayat.[42]
- The Act also provided for reservation of seats, for the Scheduled Caste and Scheduled Tribes in proportion to their percentage to the total population of a Panchayats. It has further reserved seats of chairpersons for the SC and ST Candidates in all the three tiers of the new Panchayat Raj system in direct proportion to their percentage to the total population of the State, out of these reserved seats one-third will be reserved for SC and ST women. The 1993, Act also provides that one-third of the seats in the Panchayats at all levels will be reserved for women including SC and ST women.[43]
- Appointment of State Finance Commission to make recommendations as regards the financial powers of the Panchayats.[44]

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[41] Rakesh Prasad. (2011). *op.cit.*, p.49.
[42] Subhadra Dutta. (2009). *Democratic Decentralization and Grassroot Leadership in India*. New Delhi: Mittal Publications, p.13.
[43] Rajendra Kumar. (2008). *Rural and Urban Government*. New Delhi: Omega Publications, p.175.
[44] Vinod Vyasulu. (2003). *Panchayats, Democracy and Development*. Jaipur and New Delhi: Rawat Publications, p.2.

- Every Panchayat shall have a uniform five year term and elections to constitute new bodies shall be completed before the expiry of the term. In the event of dissolution, elections will be held, compulsorily within six months. The reconstituted Panchayat will serve for the remaining period of the five-years.
- It will not be possible to dissolve the existing Panchayats by amending any act before the expiry of its duration.[45]
- There will an established independent Election Commission in the state for superintendence, direction and control of the election process and preparation of electoral roles.
- A new part, IX has been added to the Constitution of Arts, 243A to 243-O. A new schedule, viz. Eleventh Schedule, has also been added. Panchayats are proposed to be established at the village, intermediate and district levels and will be directly elected by electorate from territorial constituencies in the respective Panchayat area. The detailed provisions are to be made by the states subject to the constitutional provisions contained in part IX.[46]
- The Panchayats will receive adequate funds for carrying out their functions. Grants from state governments will constitute an important source of funding but state governments are also expected to assign the revenue of certain taxes to the Panchayats. In some cases the Panchayat will also be permitted to collect and retain the revenue it raises.[47]
- To promote bottom-up-planning the District Planning Commission (DPC) should be set up in every district.

[45] Subhadra Dutta. (2009). *op.cit.*, p.14.
[46] Jain, M.P. (2003). *Indian Constitutional Law*. Nagpur: Wadhwa and Company, *2*, 1992.
[47] Subhadra Dutta. (2009). *op.cit.*, p.14.

- An indicative list of 29 items has been given in Eleventh Schedule of the Constitution. Panchayats are expected to play an effective role in planning and implementation of works related to these 29 items.[48]

2.15 ORIGIN AND GROWTH OF GRAMSABHA IN KARNATAKA

The State of Mysore (renamed as Karnataka in 1973) was formed in 1956 by bringing together erstwhile princely state of Mysore, districts of Bombay, Hyderabad, and districts of Madras and the centrally administered territory of Coorg. The state of Karnataka was ruled by many dynasties. History records that areas of Karnataka were ruled by the Shatavahanas (121 B.C to 174 A.D), the Kadambas (360 A.D to 565 A.D), Gangas (350 A.D to 1050 A.D), Chalukyas of Badami (375 A.D to 793 A.D), and Rastrakutas (735 A.D to 973 A.D). Inscriptions dating back to 1005 A.D provide considerable information on the subject.[49] The culture of Indian village bodies were very strong and different. Local governments were called by many different names like Grama, Nadu, Agrahara villages, and Vishya. These kinds of local government were strong during the time of Cholas. The assembly of the Mahajana (head of the families) served as the local body. At times, the village assembly was known in a statistical suffix as in the case of aivathu okkalu (50 families) or muvathu olkkalu (30 families). All the socio political and cultural activities were going through village assemblies.

The rule of Yadavas of Devagiri and Hoysalas (1200 to 1336 AD) was the most remarkable time in the history of Karnataka because history tells us that local governments functioned efficiently on their own. This continued till the Vijayanagara Empire. Local governments were like republics with their own financial support.

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[48] Raghavendra, L.A. (2009). *Grama Panchayathi*. Bangalore: Sri Raghavendra Publishers, p.10.
[49] Goswami. (2012). *Panchayath Raj in India*. Delhi: Signature Books International, pp.19-20.

The Odeyars ruled Mysore from 1610 to 1761. It was from 1761 to 1799 that Mysore was under the rule of Hyder Ali and Tipu Sultan. During 1810, it again came back to the hands of Odeyars. Mummudi Krishnaraja Odeyar ruled until 1862. There were no major changes in the history of local governments during this period. A radical change in the Panchayats Raj system begins with the British colonial rule. As the British consolidated their rule, they introduced their own form of local governments in 1874 with the establishment of 'Local Fund Committee' in each district.[50] Hence they did not evoke local interest and initiative. Regarding the development of local self-government, Lord Rippon's resolution was the milestone in the history of Karnataka which tried to bring democracy in local governments. Lord Rippon's rules also paved way for the formation of the Mysore Local Boards Act of 1902.

On November 1, 1903, the Mysore Local Boards Act came into force, creating a three tier local government system for the first time in Mysore. It creates the village Panchayats with a nominated chairman, Taluk Board with sub divisional officer as president and deputy commissioner as president of District Board. The 1902 Act functioned for nearly a decade, and it had several defects. The government of Mysore formed two committees, one under the chairmanship of M. Kantharaj Urs and the second Local Finance Committee under the chairmanship of Dewan Bahudur C. Srinivas Iyanger. These committees recommended an elected majority in all districts and taluk boards and independent powers for the taluk boards. In this year ex-Dewan of Mysore, K.P. Puttanna Shetty organized a conference on local self government. This conference recommended the need for making the local governments.

[50] *Ibid*., pp.20-21.

All these improvements paved the way for the formation of the Mysore Local Board and village Panchayat Regulation Act in 1918. It provided for the village Panchayats with enhanced powers and participation by elected members. In fact this was the first remarkable step in establishing self governing bodies for rural areas in the state.

A new political atmosphere was created in the entire country after the Government of India Act of 1919, when Dyarchy, was introduced in the British ruled territories. This Act did have an impact on other regions including Mysore. It manifested in the Mysore village Panchayats Regulation of 1926 and the Mysore District Boards Regulation of 1926. This new legislation had proposed a two tier system of village Panchayats and the District Boards. Administrative convenience and efficiency were taken into account while opting for the said two levels – District Board at district level and Village Panchayat at village level. In spite of a new thrust on local institutions at the village and district levels, a linkage between the two at Taluk level or at subdivision level could have served the purpose more effectively. However, it was cut off following the Resolution of 1926.[51]

2.16 DEVELOPMENT OF AFTER 1947

In the wake of independence the trend was towards creating autonomous and effective local bodies. The concept of 'Gram Swaraj' which was recommended by Mahatma Gandhiji articulated this concern. This thought was having its own impact on Karnataka. After independence the princely state of Mysore came under the part of 'B' category states in the Indian Union. Later, several areas were added to Mysore. It was renamed as Karnataka in the year 1973. The new state tried to adjust itself to the changed condition and the requirements of the new political structure. In

[51] Sudhakar, V. (2002). *New Panchayath Raj System*. Jaipur: Mangaldeep Publications, pp.16-17.

this situation, the government formed a Committee under the presidentship of V. Venkatappa in 1949. The committee was asked to suggest measures regarding the changes to be brought in local self-government. This committee recommended for two tier system. These were Grama Panchayats at the local level and the District Committee at the district level. According to this committee report the Mysore Village Panchayats and District Boards Act 1952, was formed. But the Act could not reach the expected goal.

In 1953, with the intention to strengthen local self government, a Local Board Enquiry Committee, well known as D.H. Chandrashekariah Committee was formed. The committee submitted its report in 1954 and suggested three tire systems with Taluk Boards at the intermediate levels, adding to the earlier system. But the suggestions were not implemented because as it was confirmed that the states were to be re-organized on the basis of regional languages by state reorganization commission in 1954-55.

2.17 THE MYSORE VILLAGE PANCHAYATS AND LOCAL BOARDS ACT 1959

The Balwanth Rai Mehta Committee report brought out in 1955, created a new atmosphere and enthusiasm for bringing in Panchayat Rai system in India. On the basis of report of the above committee and also taking into consideration of the evolution of the local government setup in the state, a new local self-government system was introduced in the state through enactment of the Mysore Village Panchayat and Local Boards Act, 1959. The above act had the provision for a three-tier system consisting directly elected bodies at the village and taluk levels and indirectly constituted body at the district level. At the village level, there was village Panchayat and at taluk level, there was Taluk Development Board (TDB). District

Development Councils (DDC) were created at district level consisting of MLAs, MPs and presidents of Taluk Development Boards as members. In addition to this, the state had nominated some district officers also as members of DDC. Reservation of seats to SCs/STs was provided at both village and taluk levels according to their population while two seats each at both level were provided for women. There was provision for nomination of one SC or ST and one women member in the DDC.[52] Comparatively, this new act was an improved attempt at powering PRIs. But this act had its own faults. It did not have provisions for financial autonomy and development programme for local self government.

2.18 KONDAJJI BASAPPA COMMITTEE

In the background of the limitations of 1959 Act, Kondajji Basappa Committee was formed. The committee recommended the constitution of an executive body like Zilla Parishad with non official chairman with transfer of more power to taluk development boards. It excluded MPs and MLAs from PRIs and provided for the implementation of Nyaya Panchayat. On this basis of these recommendations a bill entitled "The Mysore Panchayati Raj Bill 1964" was introduced. But the Bill was not passed due to the Congress government which was in power at that time was not in favour of the Bill and allowed it to lapse.

2.19 THE KARNATAKA ZILLA PARISHADS, TALUK PANCHAYAT SAMITIES, MANDAL PANCHAYAT AND NYAYA PANCHAYATS ACT 1983

The year 1985 marked a new era in the history of PRIs in Karnataka. For the very first time the Congress party lost power in the state and Janata party formed the government. The then Chief Minister, Ramakrishna Hegde was strongly committed to

[52] Chandrasekar, S. (2008). *Panchayati Raj and Financial Resources*. New Delhi: Regal Publications, p.21.

implement the slogan of 'Power of People'. He along with the rural development minister Abdul Nasir Sab started a new experiment on local self-government which stood on the recommendations of the Ashok Mehta Committee. The Janata government enacted a legislation called as The Karnataka Zilla Parishads, Taluk Panchayat Samities, Mandal Pachayats and Nyaya Panchayats Act, 1983. This act was approved by the president of India on the 10th July 1985. The main objective of the act was to provide for the decentralization of powers. The act was considered as the landmark in the history of local governments in India. Karnataka government for the first time showed willingness to make local governments a 'real centre of power'. This act was implemented in 14th August 1985. This act envisaged three tier Panchayat Raj system. It made the provision for the establishment of Zilla Parishad for each revenue district of the state, thus replacing the district development council under the earlier act. The Zilla Parishads were to be constituted through direct elections. It was made fully responsible for the planning and implementation of development programmes in the district. The president and vice-president were accorded the status of Minister of State and Deputy Ministers respectively. The taluk Panchayat samities at the intermediate level were a coordinating body without executive powers and mandal Panchayats for revenue villages or group of villages were also established. The act also provided for the establishment of Nyaya Panchayats for each Mandal. The Zilla Parishads and Mandal Panchayats had clearly defined jurisdiction for formulating schemes and programmes for promoting rural development. Another note worthily feature of the Act was setting up of a Gramsabha for each village. The Gramsabha was expected to meet at least twice in a year.[53] This act gave reservation to women members, SCs/STs, and to OBC women also. The

[53] Goswami. (2012). *op.cit.*, p.25.

implementation of this Act provided a new face to the Panchayat Raj system in Karnataka and this is the only Act which gives 25 percent reservation of seats for women in both Zilla Panchayat and Mandal Panchayat. This was a major development and in fact considered as the beginning for subsequent developments at the national level.

2.20 KARNATAKA PANCHAYAT RAJ ACT, 1993

The Constitutional 73rd Amendment, 1993 gave constitution frame work to the PRIs. It made holding election to the PRIs compulsory on the part of the state government. Act appended 11th schedule to the constitution which broadly mentions the functions of these bodies. Karnataka is the first state to implement it. The Karnataka government introduced the Karnataka Panchayat Raj Act 1993 in the legislature on 1st April 1993, with the approval by the both houses, it came in to effect from 10th May 1993.

2.21 GRAMSABHA

Today Gramsabha is a legislative body of gram Panchayat. It is compulsory to the Gram Panchayat to assemble a meeting of Gramsabha at least once in six months. It consists of all the adults who are in the voters list of the village and are the members of the gram Panchayat. Thus confirming to the mandatory requirement of the 73rd Amendment, Karnataka became the first state to adopt the Panchayat Raj Act on the basis of this amendment and holding elections to the Panchayat under the act. Since its enactment, it has been amended on many occasions, leading to some important changes in the Act. The Janata Dal Party which came to power in 1994, constituted an expert committee (The Nayak Committee) in the year 1995 with the intention to revamp the earlier 1993 Act. The committee recommended many reforms for the welfare of the people. The recommendations were incorporated in the year

1997. It incorporated provisions for consequential arrangements with regard to the position of the new bodies, division of funds and liabilities. In the year 1998 seven new districts were formed. Therefore, the number of Zilla Panchayats has gone up from 20 to 30. A more significant development has been the issue of an ordinance in February 1999, through which the population of Gram Panchayat was raised from 10000 to 16000 as against 5000 to 7000 people. The reason given by the government is that under the earlier pattern the Zilla Panchayat was too small. They had limited resources and manpower and they were not capable of becoming effective instruments of development.[54]

The birth of Gramsabha in Karnataka has a long history originating from about 6th century A.D. The history of Gramsabha is one of promise and hope for village people in establishing their political identity.

2.22 SUMMARY

India being the country of villages has found its own identity by providing basic necessities to villages. Gramsabha is a formidable platform. Every citizen of the country is considered and identified. Mahathma Gandhiji's dream to construct a welfare state through villages can be attained with the help Gramsabha in every aspect.

Being under the clutches of British colonial rule Indian political, social, economical and cultural conditions had declined considerably. But today the phases of Gramsabha revolutionized the Indian administrative system. Gramsabhas are called as the 'Vidhana Soudhas' of villages.

The Gramsabha would direct the rights and duties of the local authorities through the active and voluntary participation of the local citizens under Panchayat

[54] *Ibid*., pp.30-31.

Raj Act 1993. Such a system has identified itself as a magnificent political institute. The Gramsabhas have specified the conformity of citizenship to the people. Local administrative bodies are the weapons used against poverty. Local governments need to achieve overall development by giving primary importance to the proper utilization of resources. In India, the local bodies are the grass root level organizations and explore techniques of administrative maintenance. In the backdrop of these issues, the developmental works of local government operations have provided commendable results.

Being the biggest democratic nation of the world, the decentralization of administration has transformed India into a prominent developing country. The decentralization of administration has provided certain powers to the local governance which has made the grassroots formidable with the involvement and influence of the country's every citizen in administration.

The Gramsabha has provided the desired space for civil society. Villages are the back bone of India. Gramsabha has made the rural citizens to involve in Indian political system. It also helps to involve people in the developmental programs in their villages. A platform for the discussion is created by the establishment of Gramsabha. Citizens get stabilization to act against the undone works.

CHAPTER – III

THE STRUCTURE AND FUNCTIONS OF GRAMSABHA

3.1 INTRODUCTION

> *"Local institutions constitute the strength of nations. A nation may establish a system of free government but without local institutions, it cannot have the spirit of liberty."*
>
> — Alexis De Tocqueville[1]

Gramsabha is the window to see the entire democratic India. The role of Gramsabha is essential component in rural development which can change the destiny of the nation in its meetings. Gramsabha can bring the political will power even in the common man of a nation. The real success of Gramsabha depends upon the quality of people occupying their seats in Gramsabha meetings. Effective functioning of Gramsabha makes Panchayat institutions abode of prosperity and dignity. In ancient city-states of Greece democracy and participatory decision-making was in vogue. Aristotle and other great philosophers of his time hailed this system as one of the best possible system of government and administration. There was no scope for negligence of citizen's needs and demands since each individual was part of the government mechanism. Mahatma Gandhiji expressed his opinion about Gramsabha that "Democracy must in essence mean the art and science of mobilizing the entire physical, economic and spiritual resources of all the various sections of the people in the societies of the common good of all", he believed the democracy enlightened and

[1] Ashraful Hasan, S.A., Ganesh Prasad, G.S., & Nayakara Veeresha. (2010). *Proceedings of the National Seminar on Gramsabha, Functioning of Gramsabha in Tamilnadu: A study in Selected Village Panchayats in Sriperumbudur Block*. Kancheepuram District, Kamal Impressions, Mysore. p. 27.

disciplined the world, and he says "I would like to go and live in villages. That is real India, my India.[2]

The spirit of the 73rd Amendment to the Constitution is to take the democratic governance and its institutions to the grass root levels and it states "In all states there shall be a Gramsabha in each village to which the Panchayat will be accountable. The power and function shall be assigned by a law passed by the state legislature".

3.2 GRAMSABHA AND ITS IMPORTANCE

The concept of Gramsabha in India, as indigenous model of development since time immemorial manifests both as the national sensibility and ostentation; it is evolved through the ages, acquiring a definite programme of action. Decentralization through Panchayat Raj system provides the necessary avenue to the individual citizen and the community for their genuine and maximum self-expression as well as contribution to the social good. Panchayat Raj and Gramsabha were discovered to supply the local interest and excite local initiative in the field of development. These institutions are intended to be the schools for learning lessons of democratic responsibilities in political education. It is to prepare the citizen for responsible living and to develop leaders who could take control of democratic intuitions at state and national level.[3]

The Gramsabha has a key role in bringing about transparency in the functioning of the Gram Panchayat, and in ensuring equitable distribution of benefits. Every Panchayat law gives a prominent legal position to the institution of the Gramsabha. Empowering the Gramsabha will surely dilute the discretionary powers

[2] Seema Bhattacharya. (2011). *Rural Women, Panchayatiraj and Development*. New Delhi: Mohit Publications, pp. 17,18.

[3] Sudhakar, V. (2002). *New Panchayati Raj System – Local Self-Government in Community Development*. Jaipur: Mangal Deep Publications, pp. 1,2.

of the Gram Panchayat members and reassert the character of villages as social units, regardless of whom the individuals vote for.[4]

The very spirit behind the introduction of these institutions has been to associate people in rural area with governance and there by involving them in decision making process. Thus, the Gramsabha have been a natural choice for building up an institutional structure to take governance closer to the people. The Gramsabha, an electoral college of voters, has the responsibility of promoting participatory democracy by providing key inputs for preparing development plans. Commenting on the importance of the Gramsabha, Rajani Kothari states that, "representative bodies have their inherent dynamics of power politics and willy-nilly end up vesting effective authority in the politician-bureaucrat nexus. Responsible and accountable is to provide larger citizen involvement in new variants of old institutions like Gramsabha which can combine older forms of informal consensus-making mechanisms with the more formal, institutionalized and legal forms decreed by legislation. With the new awakening in the rural areas, these bodies have the potential of overseeing the working of elected bodies and over time with growing confidence that they cannot be brow- beaten by dominant individuals or castes, become a force to reckon with".[5]

Gramsabha can only provide an element of direct democracy where people are to be caught in a true, live and working sense. It is an institution through which the concept of participatory democracy takes firm roots in the orbit of small community, when face to face relationship obtain and direct communication with leadership and administration is established. The working of Gramsabha facilitates in

[4] Goel, S.L., & Shalini Rajneesh. (2003). *Panchayati Raj in India – Theory and Practice*. New Delhi: Deep & Deep Publications, p. 70.

[5] Sundar Ram, & Shivanna, N. (2007). *Panchayati Raj and Empowering People-New Agenda for Rural India. Panchayati Raj from Legislation to Movement, Political Decentralization and Issue of Accountability: A Case of Gramsabha in Karnataka*. New Delhi: Kanishka Publishers, p. 125.

boosting up the popular interest in political, civic and developmental affairs and their enthusiasm in all village people. On the whole the Gramsabha has ever played an important role in the following fields.

- Strengthening of grass root democracy.
- Popular control over Panchayats.
- Better community harmony.
- Foundation of Panchayat Raj set up.
- Effective communication.
- Grass root agency for planning and development.
- Control over village level functionaries.
- Democratic supervision.
- As agency of social and political education.
- Closeness of policy making and policy execution.[6]

Gramsabha forum has high potential for grounding democracy at the grass roots facilitating socio-economic inclusion, participation in planning and implementation of development programmer and enduring accountability of the Panchayat to the electors.[7]

3.3 EVOLUTION OF GRAMSABHA

Though the importance of Panchayat Raj Institution was recognised in India in the late 1950's the policy makers have taken almost 45 years to attempt the statutory reforms to address the major issues in the local self government institutions in the form of 73rd Constitutional Amendment which has made specific provision for the establishment of Gramsabha. The Article 243(G) defines a village as one specified

[6] Rajendra Kumar. (2008). *Rural and Urban Government*. New Delhi: Omega Publications, New Delhi, p. 7.

[7] Ashraful Hasan, & Ganesh Prasad. (2010). *Proceedings of the National Seminar on Gramsabha. Gramsabha in Panchayat Raj System: A Path towards the Development*. Mysore: Kamala Impressions Printers, p. 73.

by the Governor by public notifications to be a village for the purpose of the Act and may as well include a group of villages so specified. Article 243(A) of the Constitution states that, "A Gramsabha may exercise such powers and perform such functions at the village level as the legislature of a state, may, by law, provide"[8] and Article 243(B) defines Gramsabha as "a body consisting of all persons registered as voters in the electoral roll relating to the village within the area of the Panchayat at the village level".[9]

3.3.1 Gramsabha Under 1959 Act

The Act of 1959 had not mentioned the word Gramsabha anywhere and instead of that it had empowered the Gram Panchayat to convene a meeting of the adult residents of the village and to place before the meeting the statement of accounts, a report of the administration for the preceding year and work proposed for the following year.

3.3.2 Gramsabha Under 1983 Act

The 1983 Act, II chapter deals with the structural and functional aspects of Gramsabha. As per section 3.1 of this chapter, the Gramsabha was made up persons who were included in the electoral rolls pertaining to the particular village. The Deputy Commissioner had power to constitute a Gramsabha for a part of a village by notifications. The Gramsabha had to meet form time to time, at least twice in a year with a gap of six months. These meetings had to be presided over by the president of the Mandal Panchayat. The Gramsabha was entrusted with the following four functions,

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[8] Bose, B.P.C., & Koteswara Rao, M.V.S. (2004). Democratic Decentralization Through Panchayati Raj Institutions (PRIs): Trends in Devolution of Powers and Functions. *ISDA Journal*, *14*(2), April-June, p. 150.

[9] Chandra Shekar. (2008). *Panchayati Raj and Financial Resources*. New Delhi: Regal Publications, p. 17.

- To prepare and promote development schemes for the village.
- To organize sanitation and drainage schemes.
- To mobilize voluntary labor and contribution in kind and cash for initiating programme for the community welfare.
- To assist the Mandal Panchayat in the implementation of development schemes and programmes.[10]

3.3.3 Gramsabha Under 1993 Act

The Karnataka Panchayat Raj Act, 1993 was enacted to bring the functioning of Panchayats in Karnataka in line with the national pattern. This Act replaced the earlier Act, namely Karnataka Zilla Parishads, Taluk Panchayat Samitis, Mandal Panchayat and Nyaya Panchayat ACT, 1983, consequent upon the changes proposed in the 73rd Constitutional Amendment. The new Act stipulated that,[11] Gramsabha as a body consisting of persons registered in the electoral roll relating to a village comprised within the area of a Gram Panchayat.[12] While realizing the importance of people's participation, the Act states in its preamble that the Panchayats have been established for promoting vital participation of the people and more effective implementation of rural development programmes. To make this possible Chapter II, Section 3 of the Act enjoins the Gram Panchayats to convene Gramsabha meetings form time to time, at least two meetings in a year with a gap of six months.[13]

3.4 MODIFICATION OF GRAMSABHA GUIDELINES

The efforts of the Government of Karnataka to streamline the process of conduction of Gramsabha meetings by modifying the guidelines for instance, in the

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[10] *Op.cit.* 5, p. 126.
[11] Joseph, T.M., Rajashekar, & Sachidanada Satapathy. (2007). *Local Governance in India Ideas, Challenges and Strategies. The Functioning of Gram Panchayats in Karnataka*. New Delhi: Concept Publishing Company, p. 366.
[12] Halappa. (2007). *Public Administration*. Gadag: Vishal Printers, p. 676.
[13] http://www.pachayat.gov.in/documents /10198/350801/karnataka

year 1999 (No.RDP.41.GPA.99-dated April 26-1999) the Government introduced new guidelines for holding Gramsabha meetings. As per these guidelines, moderators were introduced for the first time, had the responsibilities of moderating the proceedings and deliberations of the meetings and to explain about the various development programmes implemented by the Panchayats and development departments. The Gramsabha meetings were monitored and coordinated by the Executive Officer of the Taluk Panchayat with the prior knowledge of the presidents of the respective Gram Panchayat.

With a purpose of further streamlining the process of calling Gramsabha meetings, once again the Department of RDPR (Rural Development and Panchayat Raj) came out with new guidelines in the year 2001. As per the Circular, No. RDP:222:GPA:2001, "the Government is pleased to withdraw all earlier guidelines … and issue the new guidelines to enable smooth and effective conduct of Gramsabha in conformity with the Karnataka Panchayat Raj Act 1993, and in the true spirit of democratic decentralization." As per the new guidelines, the Gramsabha meetings had to be convened as per the calendar below.

- First quarterly meeting: April-May
- Second quarterly meeting: July-August
- Third quarterly meeting: October-November
- Fourth quarterly meeting: January – February

In the first meeting the Gramsabha was expected to consider and review the progress of previous year programmes, give an approval to annual plans and finalize the lists of beneficiaries.

In the second meetings, the Gramsabha was given the responsibilities of reviewing the work of Gram Panchayat for the first three months.

In the third meeting, the Gramsabha had to consider the action taken on the report on Jamabandhi conducted by the Gram Panchayat, half year review of action planned, review the demand collection and balance.

In the fourth meeting the Gramsabha had to discuss the plan details for the ensuing year, to initiate the process of selection of beneficiaries and revision and review of new taxes and fees. Deviating from earlier guidelines that entrusted the responsibility of calling meetings on the Executive Officer, the new guidelines authorized the President of the Gram Panchayat to call the Gramsabha meetings with at least one-tenth of the total electorate of the village or 100 members, whichever is less. As far as possible one-third of the members present should be women or belong to Scheduled Caste and Scheduled Tribes. Decisions to be taken or recommended are to be treated as resolutions and should be decided either by voting or secret ballot.[14]

3.5 FORMATION OF GRAMSABHA

Gramsabha is the Prime Village Assembly consisting of the people themselves and not of their representatives. It forms the foundational tier or level of the entire structure of rural democracy. In a democracy, it is very important to ensure institutional responsiveness in favor of the people. Gramsabha has been created to operationlise/functionalise and expected to respond constructively, positively and continuously to the needs, problems, aspirations and interests of the people.[15]

3.5.1 Gram Panchayat and Gramsabha

Under the provision of the Article 40 of the Indian Constitution, the Gram Panchayat in Karnataka are constituted as detailed below.

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[14] Op.cit., 5, pp. 127, 128.

[15] Panlanithurai, G., Sundar Ram, D., Mohanan, B., & Marry John, J. (2006). Institutional Responsiveness and Good Governance: A Case of Kerala's Gramsabhas. *The Grassroots Governance Journal*, *IV*(1), June, p. 40.

3.5.2 Declaration of the Area of a Panchayat

Panchayat means any area declared under the clause 4 of the Act as the area of the Panchayat. Subject to the general or special provision of the relevant government orders, the Deputy Commissioner can declare a village or a group of villages, with a population not less than 5000 and not more than 7000 as the area of a Panchayat and specify its headquarters. In the districts of Belagavi, Chickmagalore, Dakshina Kannada, Dharwada, Hassan, Kodagu, Shivamogga, Udupi, Haveri and Uttar Kannada, the government is entitled to notify areas with a population less than 2500 also as Panchayats. In addition, if necessary, the government can order any area as Panchayat without considering the population of that area, as a special case.[16]

3.6 STRUCTURE OF GRAM PANCHAYAT

As per the clause 5 of the Panchayat Act, for every 400 population or part there of one Panchayat member will be elected. The clause 4 of the Act provides for election of one chairman and another as Vice Chairman from among the elected members of the Panchayat.

3.7 STRUCTURE OF GRAMSABHA

Karnataka state has recognized the role of Gramsabha in the development activities and as such the Gram Panchayats constituted under clause 3(A) of Act, are compulsorily required to convene at least two meetings of the Gramsabha in a year. Here the term 'Gram' refers to the area or group of people notified for the purpose of the Act by the Government. Gramsabha which functions as an organ of Gram Panchayat is required to meet at least once in six months. If 1/10 of the members of the Gramsabha have submitted a request for a meeting a special meeting of the Gramsabha is to be convened. Care will be taken to have a minimum gap of 3 months

[16]Raghavendra, L.A. (2009). *Gram Panchayati Karyadarshi Mattu Graminabhivruddi*. Bangalore: Ahwini Printers, p. 13.

between two special meetings of the Gramsabha. When the convener of the special meetings fails to conduct the meeting as per rule 4 and 5 of the special meetings the Executive officer will convene the special meetings and the Panchayat Secretary will take necessary steps in this regard.[17]

3.8 PUBLIC NOTICE OF MEETINGS AND ITS AGENDA

The convener of the special meeting, with the help of Panchayat Secretary has to issue a public notice of the meeting and its agenda at least two weeks in advance. It should have information about the date and time and place of the meeting. Publicity may be given if necessary through, paper notifications, announcement and bills, posters or notification on the Panchayat notice board.

3.9 QUORUM FOR THE MEETING

The quorum for the meetings of the Gramsabha is not less than 1/10 of the membership or 100 members whichever is less. There should be a minimum of 10 members from each ward of the Panchayat area and among them 30% must be women. The number of scheduled caste and scheduled tribe members must be in proportion to their population.

3.10 CONDUCT OF GRAMSABHA MEETINGS

- The meetings of the Gramsabha are presided over by the Panchayat Chairman. In his absence the Vice-Chairman presides over the meetings. If both of them are absent a nominated member presides over the meetings.
- The Topics for discussion in the Gramsabha: The Gramsabha can discuss on most of the issues concerned with the Gram Panchayat like its finances, taxes, development activities, etc.

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[17]Vasanth Kumar, B.S. (2009). *Gram Panchayat Karyadarshi Mattu Graminabhivruddi Sahayakaru*. Bangalore: Kavana Printers, p. 2.

Some of them are

- Budget provisions.
- Details of various plans.
- Subject wise distribution of grants.
- Details of public works undertaken in the Panchayat area, the expenditure involved and material used etc.

The Gram Panchayat is also expected to present the following details to the Gramsabha.

- Explanatory note on the previous year's annual accounts of income and expenditure.
- Audit statement of previous year and the action taken report on that.
- Report on tax collection and action taken in this regard.

3.11 MAIN OBJECTIVES OF THE GRAMSABHA

The main objectives of the Gramsabha are:

- Ensure people's participation in governance.
- Bring transparency in administration.
- Identifying problems at local level, determining priority and finding solutions.
- Providing social justice.
- Effective implementation of rural development programme.

Issues the Gramsabhas are required to take care include the following:

- The Gramsabhas are required to be convened at least twice in a year particularly during April/May and October/November months. In order to conduct these meetings in a systematic way, the Executive officers of the Taluk Panchayats have to organize a meeting of all the Chairmen of the Gram Panchayats of the concerned taluk and discuss the procedures and modalities with them. A period of

one week or ten days may be fixed to convene the Gramsabhas of all Gram Panchayats of the taluk. The time table of the Gramsabha has to be notified at least two weeks in advance. The meetings may preferably schedule in the afternoons so as to enable maximum participation of members.

- The Executive officer should nominate an officer of the Taluk/Zilla Panchayat to participate as observer and guide the discussions of the Gramsabha. The names of such officers should also be notified in the calendar of the Gramsabha. It would be of great help to have an officer to assist the observer officer. Generally in Panchayats with large populations two or more officers are appointed as observers.
- The officers appointed as observers/ guides have the responsibility of giving advices to conduct the Gramsabhas in an organized way by following the rules and regulations, assisting discussions about the different activities of the various departments of the Taluk/Zilla Panchayats, recording the minutes of the discussions held and resolutions passed in the Gramsabha and bringing these matters to the notice of the Taluk/Zilla Panchayats. The officer nominated as observer must be well informed and conversant with the development activities of the Gram Panchayat, Taluk Panchayat Zilla Panchayat and must be able to answer questions raised by the members of the Gramsabha.
- The calendar of the Gramsabha is required to be notified on the notice board of the Gram Panchayat and Taluk Panchayats and given due publicity through Panchayat newsletters local dailies and radio, etc.
- In every village the date of Gramsabha is to be announced in a traditional manner by beating the drums at least a week before the scheduled date. This needs to be continued until the day before the scheduled Gramsabha.

- Gram Panchayat must ensure the attendance of the members in large number at the scheduled date and time of the Gramsabha. Especially they have to ensure attendance of women and other weaker sections in large number.
- To carry on the business of the Gramsabha, it is obligatory to ensure the attendance of scheduled caste and tribe members in proportion to their population. If the attendance of the total members is less than 10 percent of the voters of the village or 100 people, the Gramsabha is to be postponed to a future date but not beyond a week. There should be at least ten members from each ward of the Panchayats in these Gramsabhas. In the absence of the Chairman the Vice-Chairman or any other authorized member of the Panchayat can preside over the meetings of the Gramsabha.
- The officer designated as 'observer' should reach the village at least two hours prior to the scheduled meeting and satisfy himself that the Panchayat Secretary has taken necessary steps to hold the Gramsabha.
- The Panchayat Secretary has to prepare a detailed note on issues listed as agenda for the Gramsabha and get the approval of the gram Panchayat at least ten days in advance. A report containing the details of Panchayat's previous year's activities, current year's programmes, the latest audit report and the details of the agenda items of the Gramsabha is to be prepared and minimum of 100 copies of this report are to be printed and may be sold to the members/publics at nominal price of one rupee.
- Gramsabha is not to be held as a mere formality. It should be held with interest and enthusiasm, for which the Gram Panchayat has to seek the cooperation of the people. They can arrange for pendal, loud-speakers etc to give it a festive look.

For the purpose of record, photographs of the Gramsabha are to be sent to the Executive officer of the concerned Taluk Panchayat.[18]

- The Gram Panchayat may decide to invite officers or experts to give necessary directions and guidelines to the Gramsabha. The following officers are essentially invited.
  - The Medical officer of the Primary Heath Centre.
  - The Managers of the Grameena Bank/Commercial Bank in Panchayat area.
  - The Veterinary Doctor or his Assistants in the Panchayat area.
  - The Chairman of the village water and hygiene Committee.
  - The respective Anganawadi Assistants.
  - The Engineer of the Engineering Section of the Zilla Panchayat who is in-charge of the concerned village.

  If the above guidelines are followed the Gramsabha can function effectively.[19]

3.12 POWERS AND FUNCTIONS OF GRAMSABHAS

The Gramsabhas have to play a prominent role if the villages are to march towards development. Only effective Gramsabhas have ensured alround development of villages. This has become possible by presenting and discussing below mentioned issues in the Gramsabhas. The minutes of these discussions are to be recorded in the Gramsabha proceedings register.

The activities undertaken by the Gramsabha are listed here below.

- Report of activities undertaken by the Gram Panchayat since the last Gramsabha is presented and the resolutions and suggestions of the last Gramsabha and the action by the Panchayat there on.

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[18]Willfred D'Soza, & Shailaja, M.C. (2010). *Panchayati Raj Mattu Abhivruddi, Grama Panchayati Karyadarshigala Bunadi Tarabeti Kaipidy*. Mysore: Kamala Impressions Printers, pp. 37-39.

[19]Karnataka State Government Notification (2005). No. RDP 220 GPA 2001, date 10-10-2001, Government Notification No. Gram Panchayat 2005, date 09-11-2005.

- It is also informed of the taxes collected during the previous one year and pending cases and the details of water tax collected.
- The village accountant gives details of 'Birth and Deaths' if unregistered, for further action.
- Discussions are held about distribution of rations, old age pension, pension for handicapped etc, in Panchayat limits.
- The Gramsabha also discusses about problems of enrolment of all children in the schools, their attendance and development of schools in its jurisdiction.
- The Gramsabha also discusses about the hospitals and veterinary institutions and their activities. They educate the people about the precautions to be taken to protect the health and hygiene of people and cattle.
- The officers of the Panchayat give details of various plans and development activities undertaken, the expenditure incurred during the preceding year and the expenditure incurred by the committee in-charge of water supply and hygiene.
- Information regarding construction of toilets in the village and subsidy given for this purpose is to be presented.
- Anganwadi centers and their activities also are discussed in the Gramsabha.
- The lists of beneficiaries under various schemes are made after discussion.
- The Gramsabha discusses the activities and projects to be undertaken in coming years.
- It can discuss any other issue considered important with the permission of the Chairman.
- Steps are taken in the Gramsabhas held during October/November, to identify programmes to be implemented on priority basis, from the resources of the Gram Panchayat and Taluk Panchayats in the next financial year. These programmes are

community programmes and should help the comprehensive development of the village as a whole.

- Gramsabha is to be informed of the details of children admitted, not admitted, dropped out etc, in the primary, higher primary and secondary schools by the respective head teachers. The essential infrastructure requirements of these Schools will also be discussed.
- The Health officer of the primary health centre of the Panchayat tool will attend the Gramsabha and brief the Gramsabha about the inoculation programmes, children suffering from malnutrition and precautionary steps to be taken against disease like Malaria, etc. The Gramsabha discusses about the services and facilities to be provided by the health centers.
- In addition to the activities of the Gram Panchayats, the Gramsabha can discuss issues related to Taluk Panchayat and Zilla Panchayat too. e.g. Requirements of primary and secondary schools, primary health centers, veterinary clinics, roads and other public works etc. the decisions and recommendations of the Gramsabha in this regard are to be forwarded to the Executive officer of the Taluk Panchayat by the Gram Panchayat after scrutiny within ten days.
- The Secretary of the Gram Panchayat will identify the public works to be under taken under the Panchayat grants and place it before the Gramsabha and get its approval for incorporating it into the plans of the Panchayat.
- The concerned Executive officers of the Taluk Panchayats (while finalizing the Taluk Panchayat Plans), places the recommendations of the Gramsabhas for the consideration of the Taluk Panchayat. If these works cannot be included, due to any reason, the Gramsabha will be informed of the same. On the other hand if

these are under the jurisdiction of the Zilla Panchayat the same will be brought to the Chief Executive officer of the Zilla Panchayat.

- The Executive officer of the Taluk Panchayat is expected to consolidate the entire proposals made by the Gramsabhas, which fall into the jurisdiction of the Zilla Panchayat within a week after the completion of the scheduled meetings of the Gramsabha.
- Normally the meetings of the Gramsabha are photographed or videographed. They are preserved in the Gram Panchayat for record and copies are sent to Taluk Panchayat Executive officer for information.
- Sometimes during the Gramsabha appropriate cultural activities are organized so as to create a festive ambience and create interest among the village population and there by ensure their greater involvement and participation.
- The government through its circular issued on 30th October 2007 has ordered observation of Rights of Children's Month every year during the month of November. It has also issued detailed guidelines including-objectives of children's Gramsabha, date for Gramsabha, the place, time and programmes to be organized and the responsibility of Panchayat Chairmen, member secretaries, executive officers and the nodal officers in this regard.

As per these guidelines the children's Gramsabha are to be organized and should be utilized to protect the rights of children and find solutions to their problems and concerns.

Organizing Gramsabha is the joint responsibility of people's representatives and the government officers. The Law gives high priority to it, but to make it effective and there by realize Gandhiji's dream of Gram Swaraj, the people's representatives

and officers concerned have to show sincerity. For this they have to create awareness among villagers about the need to get involved in the activities of Gramsabha.

Gramsabhas are a forum for people's participation in governance. It provides opportunity to the rural people to get involved in the development programmes of their locality and also make the administration transparent. In the background of these factors it is the responsibility of elected representatives, officers and voters to see that the Gramsabhas function as per the rules and expectations of the Karnataka Panchayat Raj Act.[20]

3.13 CONCLUSION

Since ancient times Gramsabhas had a predominant role in the Indian administrative structure. The presence of such democratic institutions indicates a highly evolved system of governance. Gramsabhas are wonderful example for the working of direct democracy.

The present day Gramsabhas prove the principle of the decentralization that "the power of governance should be transferred such that every level of administration should get such powers which it is capable of discharging effectively." Constitutionally too the Gramsabhas have a lion share in dispensing social, economic, political and personal freedoms to the citizen. They are not just the guardians of the civic rights but also the sentinels of the fundamental duties. The very idea of Gramsabha is a matter of confidence and by extending support to it and getting actively involved in its functions the goal of rural development may be realised.

[20] Siddaramaiah. (2013). *Panchayati Abhivruddi Adhikarigalige Bunadi Tarabeti, Tarabeti Kaipidi haagu karyachatuvatike Pustaka*, 2013-14". Part 1. *Vard Sabhe Mattu Grama Sabegala Nirvahane*. pp. 125-128.

CHAPTER – IV

THE ROLE OF GRAMSABHA IN RURAL DEVELOPMENT – A COMPARATIVE STUDY OF SHIMOGA AND GULBARGA DISTRICTS (2017-2019)

4.1 INTRODUCTION

Karnataka is a state with a variety of diversity. We can observe this diversity in physical features, distribution of natural resources, culture, education and in many other aspects as well. The regional diversity has its impact on political life and institutions too. The political structure or the structure of government in Karnataka has the objective of political decentralisation and intends to bring every citizen into the political main stream and involve him/her in the political process at every level of governance. It is in this direction the 'Gramsabhas' are created in every village. They provide opportunities to every citizen to participate in the political sphere through a constitutional process.

Shimoga and Gulbarga districts of Karnataka have a lot of dissimilarities in terms of geographical, political, social and economic factors. The data collected from these districts, for the purpose of this study has been analysed systematically here below. The role of the Gramsabhas in Shimoga and Gulbarga districts in the development of villages has been compared and analysed objectively. The sample for the present study comprises of eight Gram Panchayats from the two selected districts, i.e. Shimoga and Gulbarga. Gram Panchayats of two taluks from each district have been randomly selected for the field study. Overall 104 elected representatives from Gram Panchayats have been interviewed with a structured questionnaire. In addition 800 beneficiaries have been interviewed. They have been selected on the basis of random sample survey method from the two selected districts.

4.2 DEMOGRAPHIC PROFILE OF THE SAMPLE SELECTED: ELECTED MEMBERS

Table 4.1: Distribution of the sample by age and districts

Age groups (in years)		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
<30	Number	11	9	20	.324	.162
	Percent	20.0%	18.5%	19.0%		
31-40	Number	11	15	26		
	Percent	20.0%	32.3%	28.0%		
41-50	Number	14	15	29		
	Percent	25.7%	32.3%	30.0%		
51-60	Number	18	6	24		
	Percent	31.4%	12.3%	19.0%		
60+	Number	2	3	5		
	Percent	2.9%	4.6%	4.0%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

On the whole, researcher selected 800 elected members from Shimoga and Gulbarga. There were 400 members from Shimoga district and 400 from Gulbarga district. Comparatively we find more number of elected members from Gulbarga district than Shimoga. Further, age wise comparison revealed that 30% of them were in the age group of 41-50 years, 28% of them were in the age group of 31-40 years, 19% each of them were in the age groups of <30 and 51-60 years respectively. Remaining 4% of them were in the age group of above 60 years. Further, contingency coefficient revealed a non-significant association between age groups and districts (CC=.324; p=.162), indicating that the pattern of distribution of respondents in different age groups is same irrespective of the district they represent.

Table 4.2: Distribution of the sample by gender and districts

Gender		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Male	Number	35	34	69	.182	.091
	Percent	62.9%	70.8%	68.0%		
Female	Number	21	14	35		
	Percent	37.1%	29.2%	32.0%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

Of the 800 sample elected members selected for the study, majority of them were male respondents, constituted 68%, and remaining 32% were female respondents. Further, contingency coefficient revealed a non-significant association between gender and districts (CC=.182; p=.091), indicating that pattern of distribution of male and female respondents is same irrespective of the district they represent.

Table 4.3: Distribution of the sample by educational levels and districts

Educational levels		Districts		Total	CC	P-value
		Shimoga	Gulbarga			
7^{th}	Number	14	30	44	.424	.012
	Percent	25.7%	61.5%	49.0%		
10^{th}	Number	18	8	26		
	Percent	31.4%	16.9%	22.0%		
PUC	Number	13	5	18		
	Percent	22.9%	10.8%	15.0%		
Degree	Number	8	3	11		
	Percent	14.3%	6.2%	9.0%		
Postgraduate	Number	3	2	5		
	Percent	5.7%	4.6%	5.0%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

When educational levels of the elected members were verified, it was found that 49% of them had studied up to 7^{th} standard, 22% of them studied up to 10^{th} standard, 15% of them studied up to PUC, 9% of them finished graduation, and remaining 5% of them completed their post graduation. Contingency coefficient revealed a significant association between educational levels and districts (CC=.424; p=.012), indicating that the respondents from Shimoga district were more educated compared to respondents from Gulbarga district.

Figure 4.1: Distribution of the sample by educational levels and districts

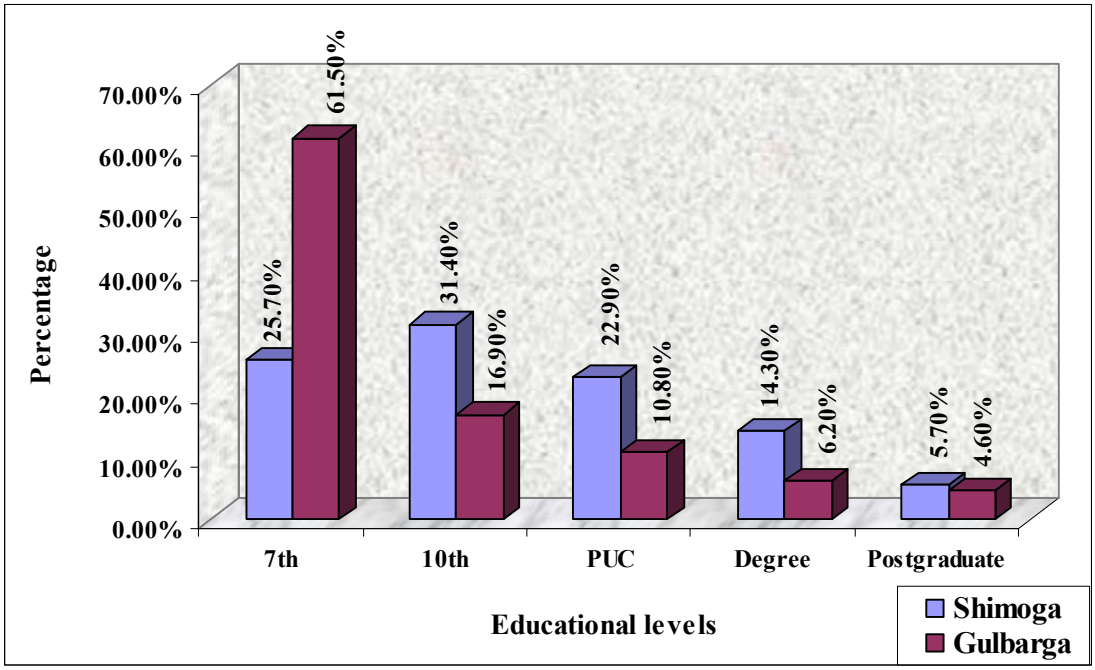


Table 4.4: Distribution of the sample by Income levels and districts

Income		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
< 5 K	Number	5	5	10	.482	.019
	Percent	8.6%	10.8%	10.0%		
5-10 K	Number	10	26	36		
	Percent	17.1%	53.8%	41.0%		
10-15 K	Number	6	6	12		
	Percent	11.4%	12.3%	12.0%		
15-20 K	Number	6	1	7		
	Percent	11.4%	1.5%	5.0%		
20K+	Number	29	10	39		
	Percent	51.4%	21.5%	32.0%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

Income-wise analysis revealed that 41% of selected elected members were earning Rs. 5000-1000, 32% of the reported income of more than Rs. 20,000, 12% of them reported income of Rs. 10,000 to Rs. 15,000, 10% of them reported income of less than Rs. 5,000 and remaining 5% of them reported income of Rs. 15,000 to Rs. 20,000. Contingency coefficient revealed a significant association between income levels and districts (CC=.482; p=.019), indicating that the respondents from Shimoga district were richer than respondents of Gulbarga district.

Figure 4.2: Distribution of the sample by Income levels and districts

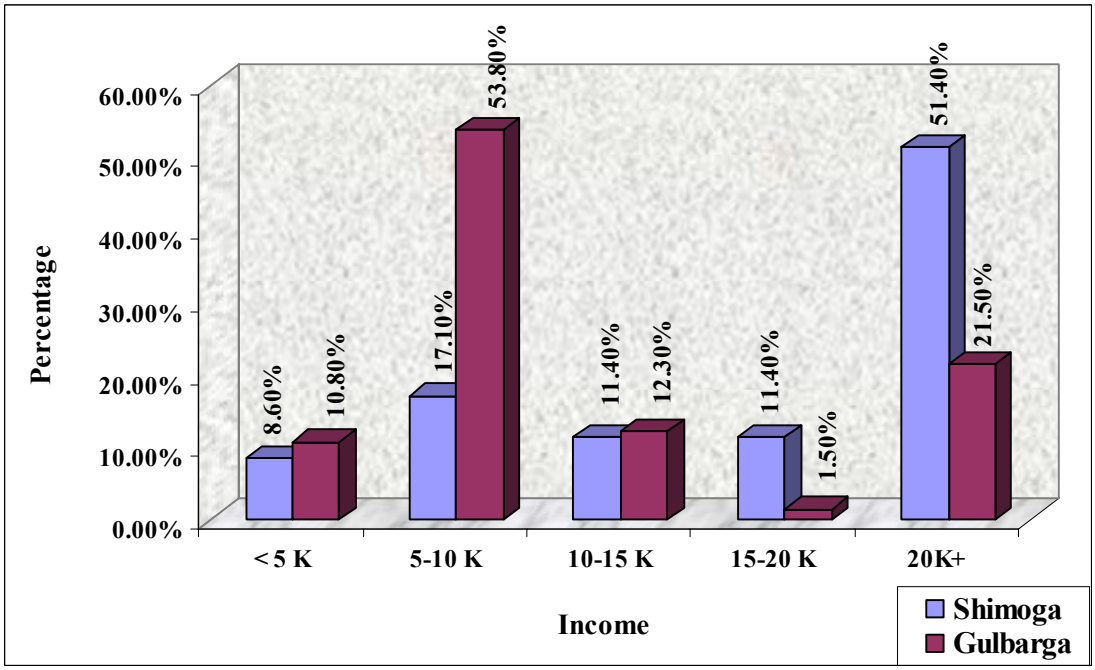


Table 4.5: Distribution of the sample by Caste and districts

Caste		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
General	Number	14	16	30	.342	.171
	Percent	25.7%	33.8%	31.0%		
Backward class	Number	22	15	37		
	Percent	40.0%	32.3%	35.0%		
Scheduled Caste	Number	16	10	26		
	Percent	28.6%	20.0%	23.0%		
Scheduled Tribe	Number	4	7	11		
	Percent	5.7%	13.8%	11.0%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

Caste wise analysis of the respondents indicated mixed trend, where we find that 35% of them backward class, 31% of them belonged to general merit, 23% of them belonged to Scheduled caste and remaining 11% of them belonged to Scheduled tribes. Further, contingency coefficient revealed a non-significant association between caste groups and districts (CC=.342; p=.171), indicating that the pattern of distribution of respondents in different castes is same irrespective of the district they represent.

4.3 ELECTED MEMBERS ANALYSIS

Table 4.6: Number and percent responses for the question 'Are you aware of 73rd constitutional amendment' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	21	11	32	.137	.081
	Percent	37.5%	22.9%	30.8%		
No	Number	35	37	72		
	Percent	62.5%	77.1%	69.2%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

On the whole we find that only 30.8% of the selected representatives were aware of 73rd constitutional amendment and majority of them, i.e. 69.2% of them were not aware. Further, contingency coefficient revealed a significant association between districts and responses (CC=.137; p=.081), where the awareness was significantly high for representatives of Shimoga district than Gulbarga.

Figure 4.3: Percent responses for the question 'Are you aware of 73rd constitutional amendment?' by respondents of both the districts

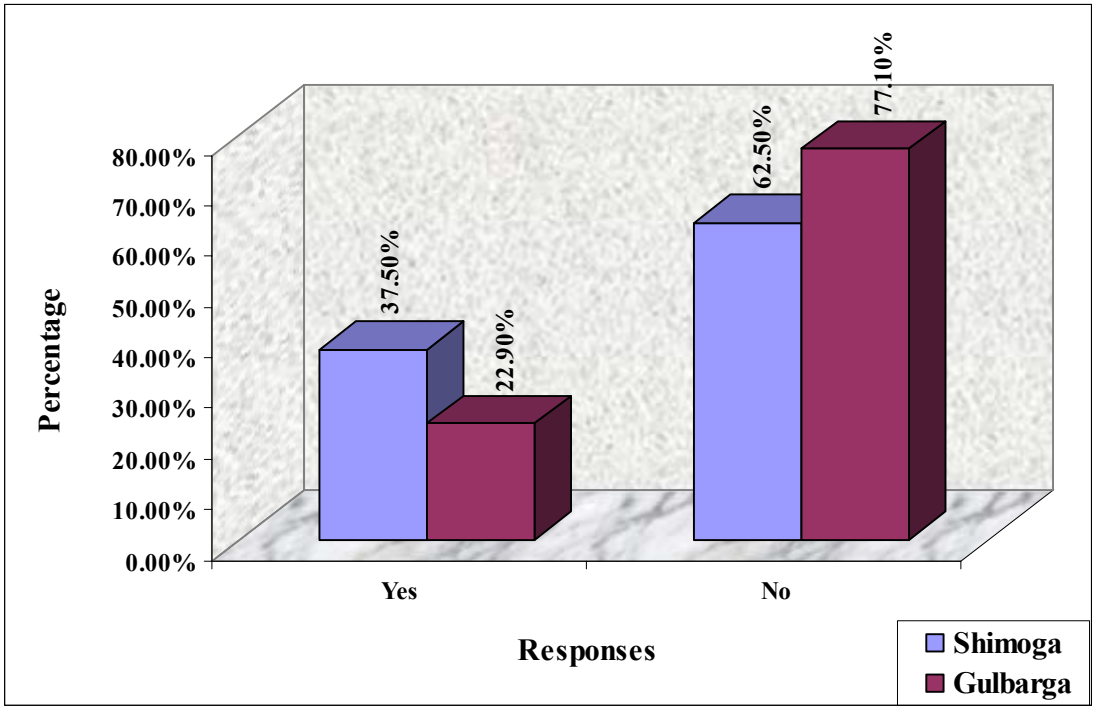


Table 4.7: Number and percent responses for the question 'Is Gramsabha meeting conducted twice in a year?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	56	48	104	NA	NA
	Percent	100.0%	100.0%	100.0%		
No	Number	-	-	-		
	Percent	-	-	-		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

All the respondents agreed that Gramsabha meeting conducted twice in a year. None of them negated with the statement.

Table 4.8: Number and percent responses for the question 'Has the Gramsabha meeting stopped or discontinued for any reasons?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	1	3	4	.043	.669
	Percent	2.9%	4.6%	4.0%		
No	Number	34	62	96		
	Percent	97.1%	95.4%	96.0%		
Total	Number	35	65	100		
	Percent	100.0%	100.0%	100.0%		

From the above table it is clear that only 4 respondents indicated that Gramsabha meeting was stopped or discontinued for 'any reasons' and remaining 96% of them indicated 'no'. Further, contingency coefficient revealed a non-significant association between their responses and districts (CC=.043; p=.669), indicating that the pattern of distribution of responses by respondents is same irrespective of the district they represent.

Table 4.9: Number and percent responses for the question for 'Reasons for stopping/discontinuing Gramsabha meeting" by respondents of both the districts and results of test statistics

Reasons		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Irresponsibility of Panchayat	Number	-	-	-	0.000	0.000
	Percent	-	-	-		
People are not interested	Number	-	-	-		
	Percent	-	-	-		
No coordination between elected members	Number	-	-	-		
	Percent	-	-	-		
Others	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

All the respondents who indicated that Gramsabha meetings were stopped or postponed due to some other reasons, none of them indicated specific reasons.

Table 4.10: Number and percent responses for the question for 'Where is Gramsabha meeting conducted?' by respondents of both the districts and results of test statistics

Place		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Panchayat premises	Number	56	26	82	.019	0.19
	Percent	100.0%	54.2%	78.8%		
School premises	Number	-	-	-		
	Percent	-	-	-		
Temple premises	Number	5	19	24		
	Percent	8.9%	39.6%	23.1%		
Others	Number	0	5	5		
	Percent	0.0%	10.4%	4.8%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

When the respondents were questioned about place of Gramsabha meeting, a large majority of them indicated Panchayat premises (78.8%), followed by other places (4.8%), school premises (0%) and 23.1% indicated temple premises. Further, contingency coefficient revealed a non-significant association between their responses and districts (CC=.019; p=.019), indicating that the pattern of distribution of responses by respondents is same irrespective of the district they represent.

Table 4.11: Number and percent responses for the question for 'Do you attend Gramsabha meetings?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC value	p-value
		Shimoga	Gulbarga			
Yes	Number	55	48	103	1.000	.538
	Percent	98.2%	100.0%	99.0%		
No	Number	1	0	1		
	Percent	1.8%	0.0%	1.0%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

Majority (99%) of the respondents agreed that they attend Gramsabha meeting conducted in their respective places.

Table 4.12: Number and percent responses for the question 'What is the proportion of participants in Gramsabha discussions and decisions?' by respondents of both the districts and results of test statistics

Proportion		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Men participate large	Number	15	17	32	.545	.316
	Percent	26.8%	35.4%	30.8%		
Women participate large	Number	12	10	22		
	Percent	21.4%	20.8%	21.2%		
Both participate large	Number	26	17	43		
	Percent	46.4%	35.4%	41.3%		
People are not interested	Number	3	5	8		
	Percent	5.4%	10.4%	7.7%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

When the elected members were asked about the proportion of participants in Gramsabha discussions and decisions, 41.3% of the respondents indicated that both men and women participate in large numbers, 32% of them opined that men participate more, 21.2% of them indicated that women participate more, and remaining 7.7% of them indicated that people are not interested. Further, contingency coefficient

revealed a significant association between districts and responses (CC=.545; p=.316), where respondents from Shimoga district indicated both men and women participation high as compared to respondents from Gulbarga, who indicated that men participation was high.

Figure 4.4: Number and percent responses for the question 'What is the proportion of participants in Gramsabha discussions and decisions?' by respondents of both the districts

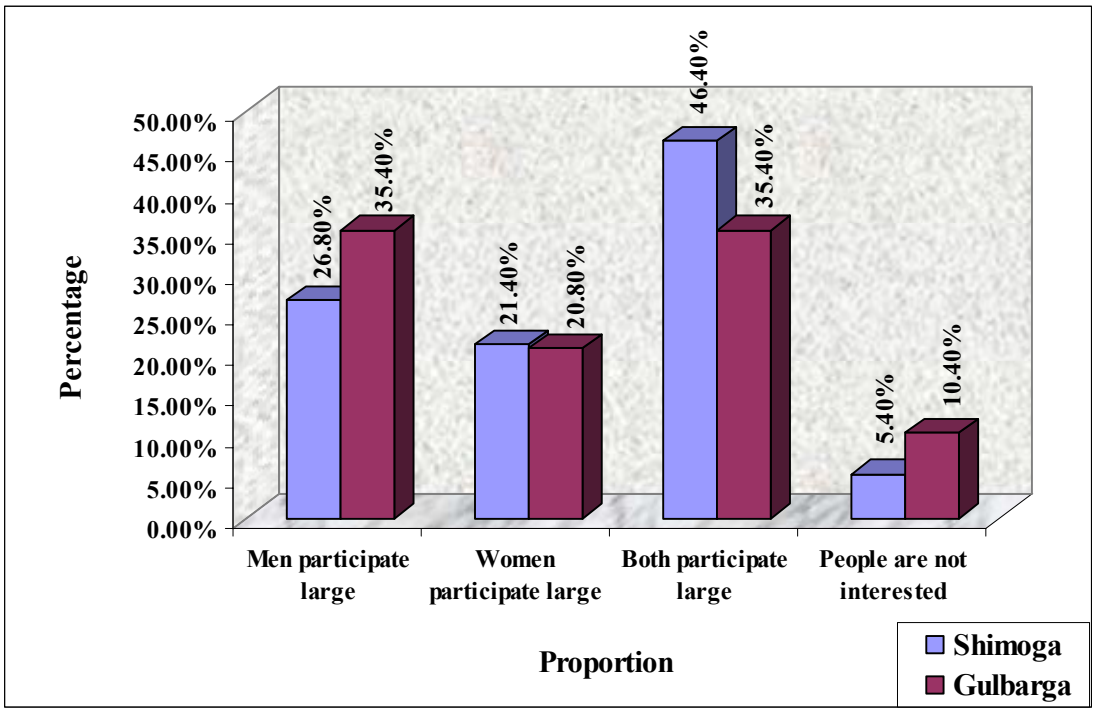


Table 4.13: Number and percent responses for the question 'Do you select beneficiaries in Gramsabha meetings?' by respondents of both the districts

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	56	48	104	-	-
	Percent	100.0%	100.0%	100.0%		
No	Number	-	-	-		
	Percent	-	-	-		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

All the respondents agreed that they select beneficiaries in Gramsabha meeting irrespective of the districts.

Table 4.14: Number and percent responses for the question 'On what basis do you select the beneficiaries?' by respondents of both the districts and results of test statistics

Basis for selection		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Financial status	Number	35	40	75	.915	.475
	Percent	72.9%	69.6%	71.2%		
Influence of dominant people	Number	-	-	-		
	Percent	-	-	-		
Annual income	Number	16	13	29		
	Percent	26.8%	25.0%	26.0%		
Others	Number	-	-	-		
	Percent	-	-	-		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

When basis for selection of beneficiaries was verified, none of the respondents indicated influence from dominant people, 71.2% of them indicated financial status of the beneficiary, 26% of them indicated annual income of the beneficiary as a basis, and none of them quoted other reasons. Further, contingency coefficient revealed a significant association between districts and responses (CC=.915; p=.475), where respondents from Shimoga district indicated annual income as a criteria for selection, compared to respondents from Gulbarga, who indicated financial status as a major criteria for selection of beneficiaries.

Figure 4.5: Percent responses for the question 'On what basis do you select the beneficiaries?' by respondents of both the districts

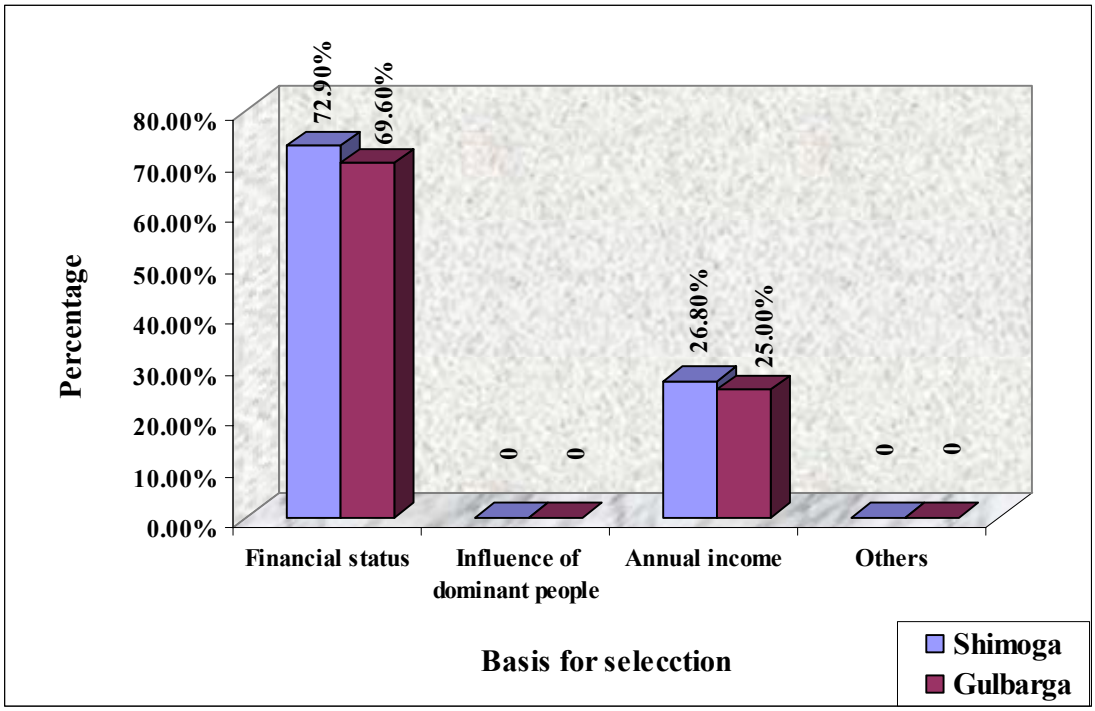


Table 4.15: Number and percent responses for the question 'Does any sort of influence brought on you in selecting beneficiaries?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	0	2	2	.211	.211
	Percent	0.0%	4.2%	1.9%		
No	Number	56	46	102		
	Percent	100.0%	95.8%	98.1%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

As far as influence is considered during the selection of beneficiaries, on the whole it was found that only 2% of them indicated 'yes' and a large majority of them indicated 'no'. Further, contingency coefficient revealed a non-significant association between their responses and districts (CC=.211; p=.211), indicating that the pattern of distribution of responses by respondents is same irrespective of the district they represent.

Table 4.16: Number and percent responses for the question 'If any influence was used to select beneficiary, what was the mode of influence?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Influence of political parties	Number	-	-	-	.462	.462
	Percent	-	-	-		
Influence of president and vice president of Panchayat	Number	0	1	1		
	Percent	0.0%	2.1%	1.0%		
Others	Number	0	1	1		
	Percent	0.0%	2.1%	1.0%		
Total	Number	0	2	2		
	Percent	-	2.1	2		

When the elected members were further questioned about mode of influence, none of them indicated influence of political parties, 1% of them indicated influence of president and vice president of Panchayat. Only 1% of them indicated influence by

others in selecting the beneficiaries. Contingency coefficient revealed a significant association between districts and responses (CC=.462; p=.462), where respondents from Shimoga district indicated no pressures in selection of beneficiaries, compared to respondents from Gulbarga, who indicated the influence of president and vice president of Panchayat in the selection of beneficiaries.

Figure 4.6: Percent responses for the question 'If any influence was used to select beneficiary, what was the mode of influence?' by respondents of both the districts

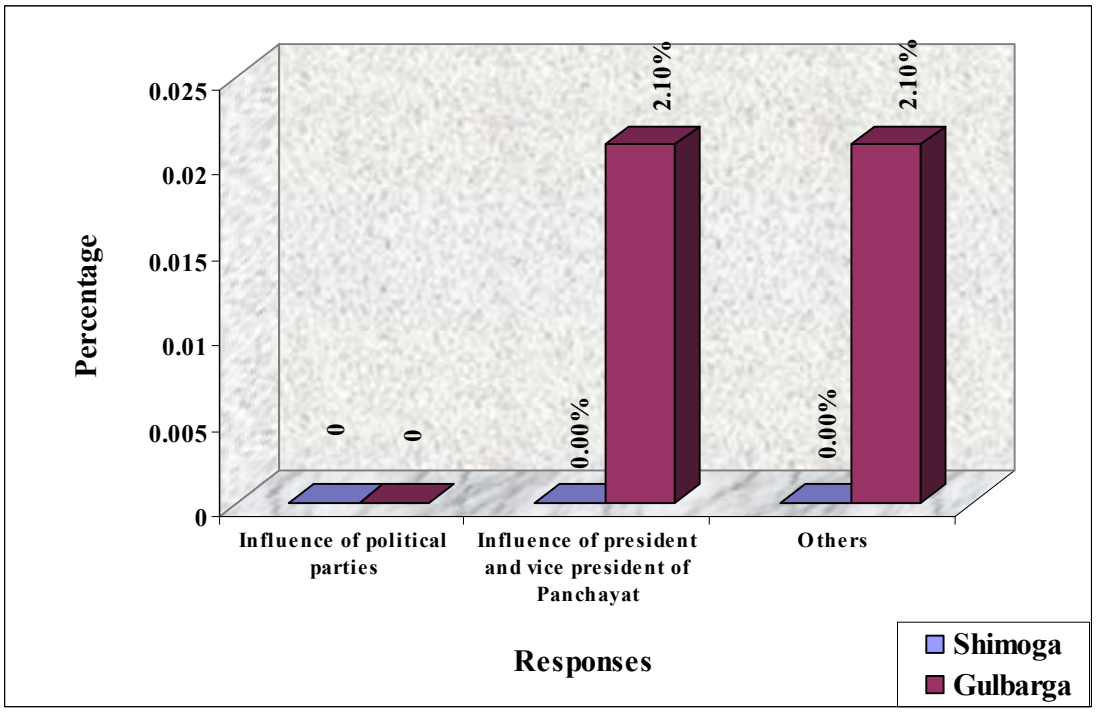


Table 4.17: Number and percent responses for the question 'Have you complained to the higher officials about the external influence during selection of beneficiaries?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	1	2	3	.594	.442
	Percent	1.8%	4.2%	2.9%		
No	Number	55	46	101		
	Percent	98.2%	95.8%	97.1%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

When respondents were questioned about 'Have they complained the higher officials about the external influence during selection of beneficiaries?', a large majority of them indicated 'no' and only 2.9% of them indicated 'yes'. Further, contingency coefficient revealed a non-significant association between their responses and districts (CC=.594; p=.442, indicating that the pattern of distribution of responses by respondents is same irrespective of the district they represent.

Table 4.18: Number and percent responses for the question 'Are you satisfied with the government financial support?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	-	-	-	.064	.521
	Percent	-	-	-		
No	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

As far as satisfaction regarding financial support given by the government is verified, a large majority of the elected representatives indicated 'no' and none of them indicated satisfaction. Further, contingency coefficient revealed a non-significant association between their responses and districts (CC=.064; p=.521), indicating that the pattern of distribution of responses by respondents is same irrespective of the district they represent.

Table 4.19: Number and percent responses for the question 'What sort of developmental programmes do you expect from the Government?' by respondents of both the districts and results of test statistics

Developmental programmes		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Need more fund support	Number	54	44	98	.388	.226
	Percent	96.4%	91.7%	94.2%		
Need good staff	Number	2	4	6		
	Percent	3.6%	8.3%	5.8%		
Need more power to Panchayat Raj	Number	10	6	16		
	Percent	17.9%	12.5%	15.4%		
All type of rural development programmes	Number	28	11	39		
	Percent	50.0%	22.9%	37.5%		
Others	Number	7	9	16		
	Percent	12.5%	18.8%	15.4%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

When the elected representatives were asked about the type of developmental programmes they expect from the government, 37.5% of them indicated all type of rural development programmes, followed by 15.4% who indicated other works, 5.8% of them indicated for good staff, 15.4% of them indicated need more power to Panchayat Raj and 94.2% of them indicated more financial support. Further, contingency coefficient revealed a non-significant association between their responses and districts (CC=.388; p=.226), indicating that the pattern of distribution of responses by respondents is same irrespective of the district they represent.

Table 4.20: Number and percent responses for the question 'Are there any plans or programmes by Gramsabha for women empowerment' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	28	16	44	.112	.064
	Percent	50.0%	33.3%	42.3%		
No	Number	28	32	60		
	Percent	50.0%	66.7%	57.7%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

As far as conduction of any programme or planning for women empowerment is questioned, on the whole only 42.3% of the elected representatives indicated 'yes' and remaining 57.7% of them indicated no. Contingency coefficient revealed a significant association between districts and responses (CC=.112; p=.064), where more respondents from Shimoga district indicated plans and programmes for women empowerment compared to respondents from Gulbarga, where none of them indicated such empowerment programmes.

Figure 4.7: Percent responses for the question 'Are there any plans or programmes by Gramsabha for women empowerment' by respondents of both the districts and results of test statistics

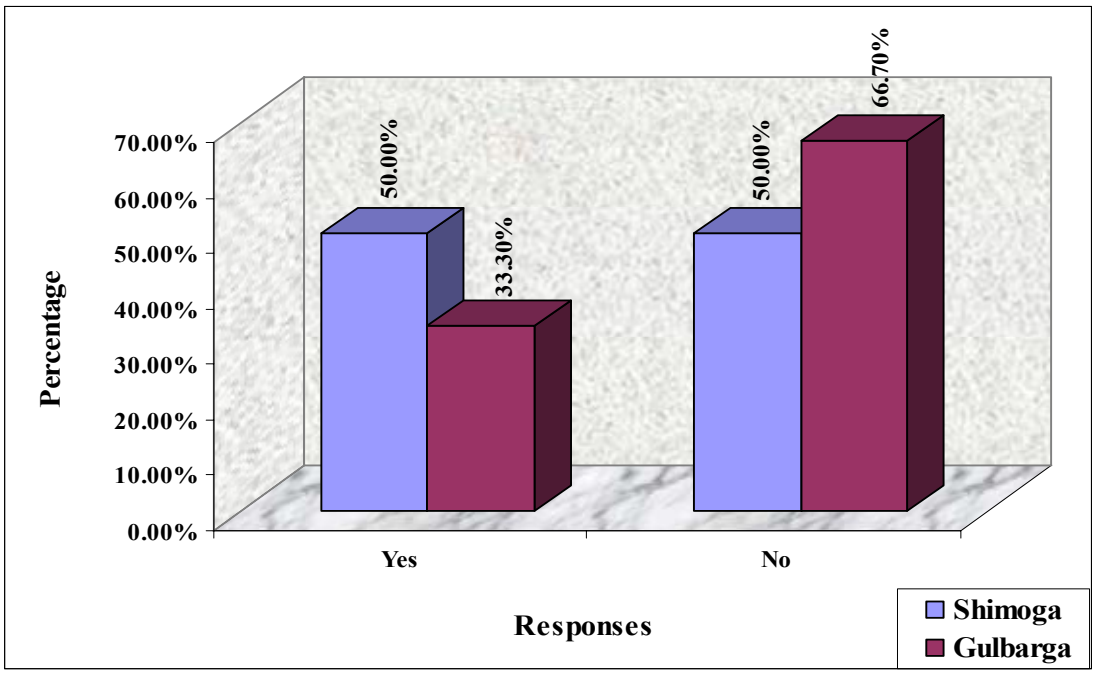


Table 4.21: Number and percent responses for the question 'Do all government officials participate in Gramsabha meetings' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	38	27	65	.232	.155
	Percent	67.9%	56.2%	62.5%		
No	Number	18	21	39		
	Percent	32.1%	43.8%	37.5%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

When the elected members were questioned about participation of government officials in Gramsabha meetings, majority of them indicated 'yes' (62.5%) and remaining 37.5% of them indicated 'no'. Contingency coefficient revealed a significant association between districts and responses (CC=.232; p=.155), where more respondents from Shimoga district indicated participation of government officials in Gramsabha meetings compared to respondents from Gulbarga.

Figure 4.8: Percent responses for the question 'Do all government officials participate in Gramsabha meetings' by respondents of both the districts and results of test statistics

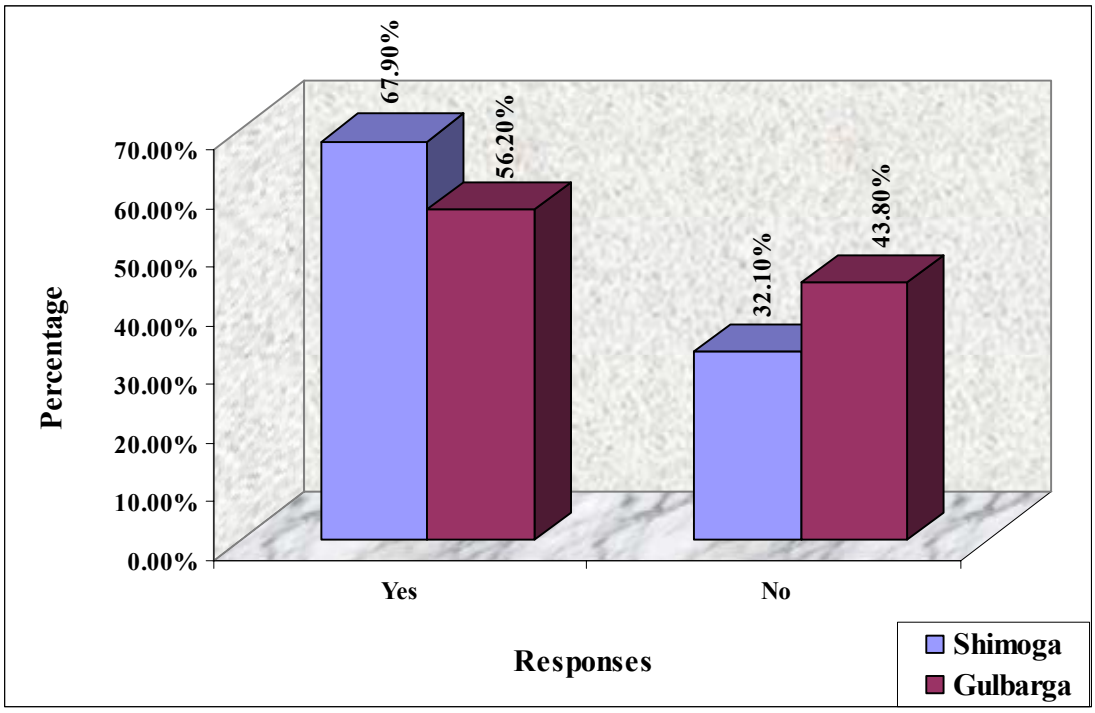


Table 4.22: Number and percent responses for the question 'Which of these government officials doesn't participate in Gramsabha meetings?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Veterinary officer	Number	27	21	48	.696	.398
	Percent	48.2%	43.8%	46.2%		
Engineer	Number	29	25	54	1.000	.566
	Percent	51.8%	52.1%	51.9%		
Health department	Number	15	11	26	.821	.411
	Percent	26.8%	22.9%	25.0%		
Village accountant	Number	11	9	20	1.000	.555
	Percent	19.6%	18.8%	19.2%		
Others	Number	22	24	46	.324	.184
	Percent	39.3%	50.0%	44.2%		

When asked particularly the government officials participation, 46.2% of them indicated veterinary officer, 51.9% of them indicated Engineers, 25% of them indicated officials from health department, 44.2% of them indicated officers from other departments and 19.2% of them indicated village accountants. The pattern of responses was same for both the districts, as none of them obtained contingency coefficient tests found to significant.

Table 4.23: Number and percent responses for the question 'Does Grama Panchayat have the facility of internet?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	56	48	104	NA	NA
	Percent	100.0%	100.0%	100.0%		
No	Number	-	-	-		
	Percent	-	-	-		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

When the members were asked about whether Grama Panchayats have the facility of internet all of them indicated 'yes' irrespective of the districts.

Table 4.24: Number and percent responses for the question 'have you organized children Gramsabha?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	56	34	90	.000	.000
	Percent	100.0%	70.8%	86.5%		
No	Number	0	14	14		
	Percent	0.0%	29.2%	13.5%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

86.5% of the respondents indicated that they organized children Gramsabha as against 13.5% of them indicated 'no'. Contingency coefficient revealed a significant association between districts and responses (CC=.000; p=.000), where all the respondents from Shimoga district indicated that they organized children Gramsabha compared to respondents from Gulbarga, where only 70.8% of them indicated that they had conducted children Gramsabha.

Figure 4.9: Percent responses for the question 'have you organizes children Gramsabha?' by respondents of both the districts and results of test statistics

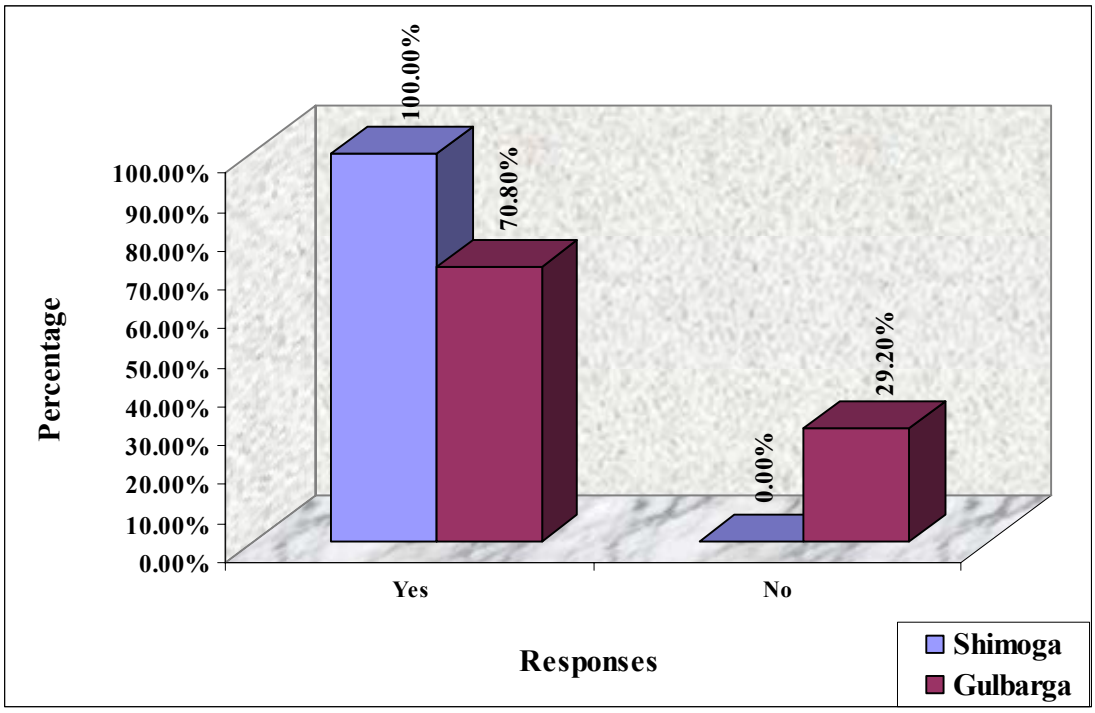


Table 4.25: Number and percent responses for the question 'If you have organizes children Gramsabha have you fulfilled their demands?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	56	32	88	.000	.000
	Percent	100.0%	66.7%	84.6%		
No	Number	0	16	16		
	Percent	0.0%	33.3%	15.4%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

When the respondents were asked about after organizing the children Gramsabha, have they fulfilled the demands of children, a large majority of them indicated 'yes' (84.6%), and only 15.4% of them indicated 'no'. Contingency coefficient revealed a significant association between their responses and districts (CC=.000; p=.000), indicating that the pattern of distribution of responses by respondents is not same irrespective of the district they represent.

Table 4.26: Number and percent responses for the question 'is media involving in Gramsabha happenings?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	8	11	19	.313	.189
	Percent	14.3%	22.9%	18.3%		
No	Number	48	37	85		
	Percent	85.7%	77.1%	81.7%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

Only 18.3% of the respondents indicated that media had involved in the Gramsabha meetings and happenings and remaining 81.7% of them indicated 'no'. Contingency coefficient revealed a non-significant association between their responses and districts (CC=.313; p=.189), indicating that media involvement in Gramsabha happenings was less in Shimoga district compared to the responses from Gulbarga district.

Figure 4.10: Percent responses for the question 'is media involving in Gramsabha happenings?' by respondents of both the districts and results of test statistics

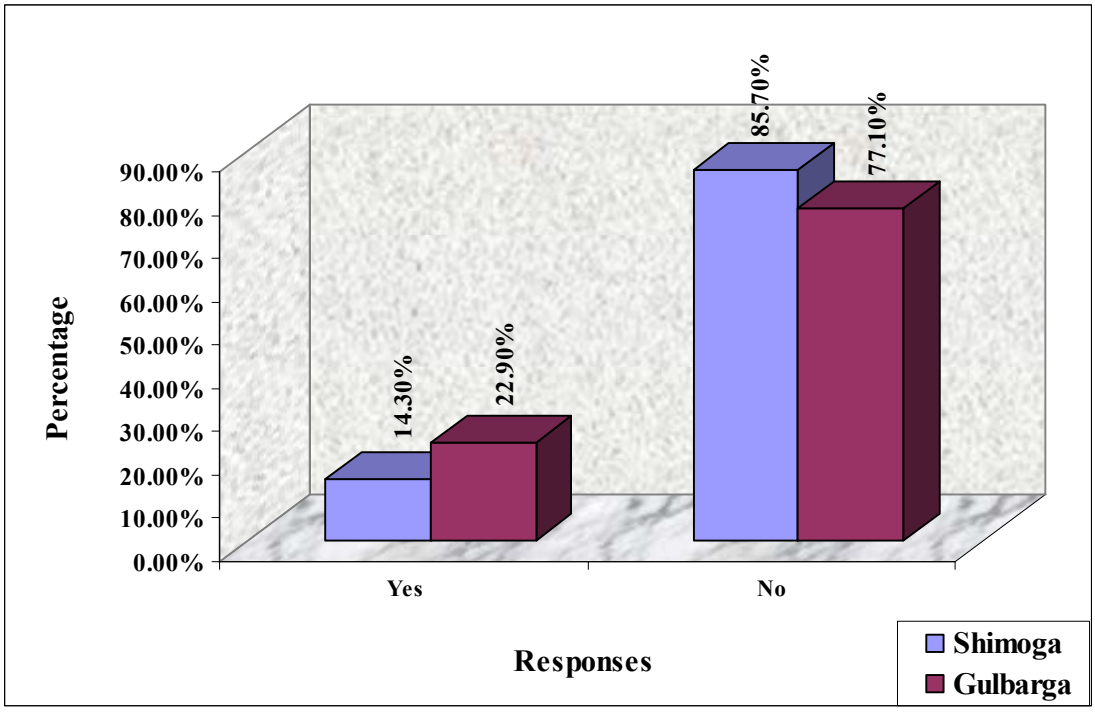


Table 4.27: Number and Percent responses for the question 'If media is involving in Gramsabha happenings how it is?' by respondents of both the districts and results of test statistics

Mode of involvement		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Giving advertisement	Number	5	3	8	.247	.155
	Percent	8.9%	6.2%	7.7%		
Giving publicity	Number	3	0	3		
	Percent	5.4%	0.0%	2.9%		
Create aware	Number	-	-	-		
	Percent	-	-	-		
No use	Number	0	5	5		
	Percent	0.0%	10.4%	4.8%		

Further, when the respondents were asked about the way media involvement in Gramsabha happenings, 2.9% of them indicated publicity, none of them indicated creating awareness by media and remaining 7.7% of them indicated that by giving advertisement has involved in Gramsabha happenings. However, no responses (CC=.247; p=.155) were recorded from both Shimoga and Gulbarga districts regarding creating awareness.

Table 4.28: Number and Percent responses for the question 'Do Panchayat members have healthy coordination?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	55	41	96	.023	.017
	Percent	98.2%	85.4%	92.3%		
No	Number	1	7	8		
	Percent	1.8%	14.6%	7.7%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

On the whole, 92.3% percent of the respondents indicated that Panchayat members have healthy coordination, as against only 7.7% of them who indicated 'no'. Contingency coefficient revealed a significant association between districts and responses (CC=.023; p=.017), where all respondents from Shimoga district indicated that Panchayat members have healthy coordination compared to respondents from Gulbarga, where 85.4% indicated Panchayat members have healthy coordination.

Figure 4.11: Percent responses for the question 'Do Panchayat members have healthy coordination?' by respondents of both the districts and results of test statistics

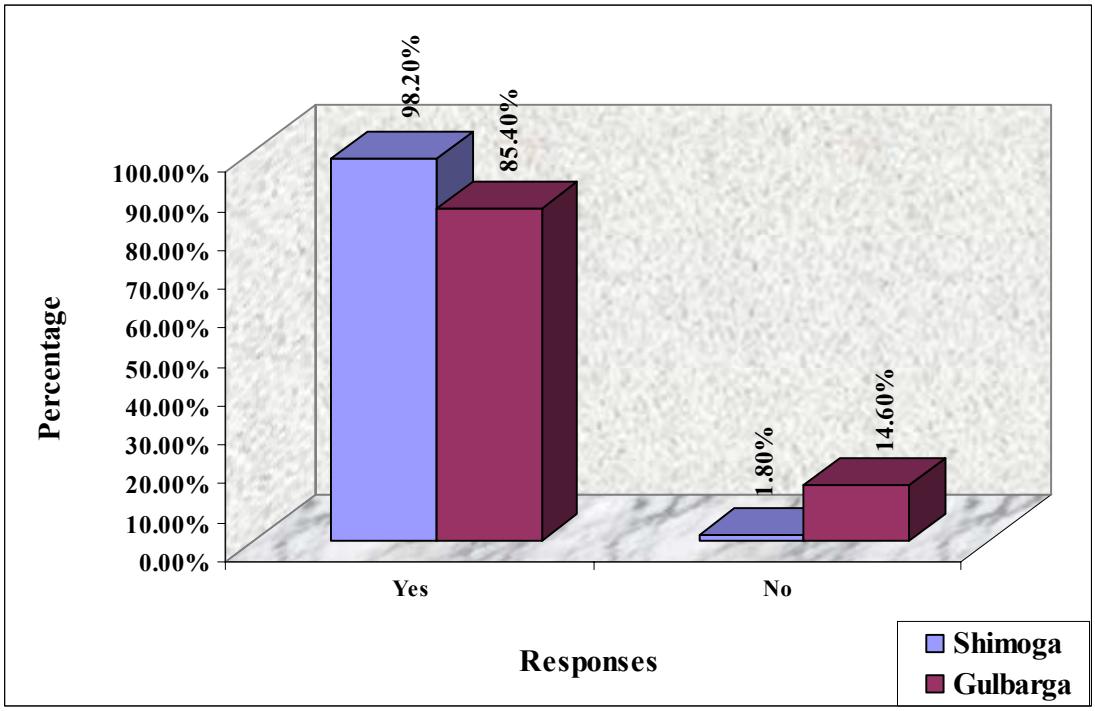


Table 4.29: Number and Percent responses for the question 'If Panchayat members do not have healthy coordination, why?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Casteism	Number	1	3	4	.130	.111
	Percent	1.8%	6.2%	3.8%		
Difference of opinion	Number	0	3	3		
	Percent	0.0%	6.2%	2.9%		
Divided policy	Number	-	-	-		
	Percent	-	-	-		
Others	Number	0	3	3		
	Percent	0.0%	6.2%	2.9%		

When the reasons for non-coordination were examined, 2.9% of them indicated different opinions, 3.8% of them indicated casteism, 2.9% of them indicated other reasons and none of them indicated divided policy. However, no responses (CC=.130; p=.111) were recorded from both Shimoga and Gulbarga districts regarding divided policy.

Table 4.30: Number and Percent responses for the question 'Do villages pay tax at scheduled time?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	52	37	89	.027	.022
	Percent	92.9%	77.1%	85.6%		
No	Number	4	11	15		
	Percent	7.1%	22.9%	14.4%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

A large majority of 85.6% of the elected members indicated that villages pay tax at scheduled time and only 14.4% of them indicated that they do not pay tax at scheduled time. Contingency coefficient revealed a significant association between their responses and districts (CC=.027; p=.022), indicating that the pattern of distribution of responses by respondents is not same irrespective of the district they represent.

Table 4.31: Number and Percent responses for the question 'If villagers do not pay tax at scheduled time, why?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Financial status of people	Number	4	8	12	.104	.069
	Percent	100.0%	72.7%	80.0%		
Irresponsibility of Panchayath	Number	-	-	-		
	Percent	-	-	-		
Others	Number	0	3	3		
	Percent	0.0%	27.3%	20.0%		
Total	Number	4	11	15		
	Percent	100.0%	100.0%	100.0%		

When the elected members were further probed for non-payment of tax, 80% of them indicated financial status of the people, remaining 20% of them indicated the other reasons to collect the tax and none of them indicated the irresponsibility of Panchayath in collecting the tax. Contingency coefficient revealed a non-significant association between their responses and districts (CC=.104; p=.069), indicating that the pattern of distribution of responses by respondents is same irrespective of the district they represent.

Table 4.32: Number and Percent responses for the question 'What are your opinion on Gramsabha meetings?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Very Good	Number	42	7	49	.000	.000
	Percent	75.0%	14.6%	47.1%		
Good	Number	13	28	41		
	Percent	23.2%	58.3%	39.4%		
Neither good nor bad	Number	1	8	9		
	Percent	1.8%	16.7%	8.7%		
Bad	Number	0	3	3		
	Percent	0.0%	6.2%	2.9%		
Very bad	Number	0	2	2		
	Percent	0.0%	4.2%	1.9%		
Total	Number	56	48	104		
	Percent	100.0%	100.0%	100.0%		

As far as the opinion on Gramsabha meetings was elicited, it was found that 39.4% of them indicated 'good, 47.1% of them indicated 'very good', 2.9% of them indicated bad, 8.7% of them indicated neither good nor bad and 1.9% of them indicated very bad. Contingency coefficient revealed a significant association between districts and responses (CC=.000; p=.000), where all the respondents from Shimoga district had more of positive opinion towards Gramsabha meetings compared to respondents from Gulbarga district.

Figure 4.12: Percent responses for the question 'What are your opinion on Gramsabha meetings?' by respondents of both the districts and results of test statistics

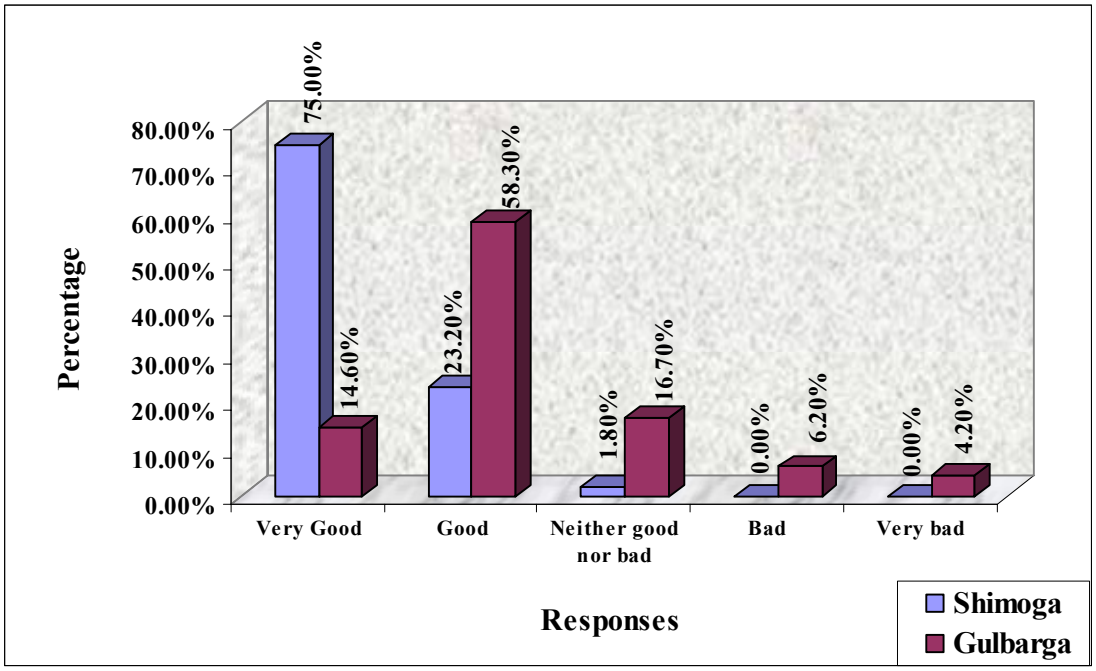


Table 4.33: Number and Percent responses for the question 'What are your suggestions for the development of villages?' by respondents of both the districts and results of test statistics

Suggestions		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
More transparence	Number	11	7	18	.402	.227
	Percent	19.6%	14.6%	17.3%		
Max participation	Number	21	16	37		
	Percent	37.5%	33.3%	35.6%		
More power to Gramsabha	Number	14	18	32		
	Percent	25.0%	37.5%	30.8%		
Financial support	Number	27	31	58		
	Percent	48.2%	64.6%	55.8%		
Good and educated elected members	Number	12	13	25		
	Percent	21.4%	27.1%	24.0%		
Stress on women empowerment	Number	23	13	36		
	Percent	41.1%	27.1%	34.6%		

When the elected representatives were asked about the suggestions offered for development of the villages, 30.8% of them indicated more power to Gramsabha, 35.6% of each indicated maximum participation, 55.8% of them indicated financial support, 24% of them indicated good and educated elected members, 34.6% of them indicated stress on women empowerment. Contingency coefficient revealed a non-significant association between their responses and districts (CC=.402; p=.227), indicating that the pattern of distribution of responses by respondents is same irrespective of the district they represent.

4.4 BENEFICIARIES ANALYSIS

Table 4.34: Distribution of the sample beneficiaries by age and districts

Age groups (in years)		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
< 30	Number	77	126	203	.000	.000
	Percent	19.2%	31.5%	25.4%		
31-40	Number	149	142	291		
	Percent	37.2%	35.5%	36.4%		
41-50	Number	111	78	189		
	Percent	27.8%	19.5%	23.6%		
51-60	Number	42	43	85		
	Percent	10.5%	10.8%	10.6%		
> 60	Number	21	11	32		
	Percent	5.2%	2.8%	4.0%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

A total of 800 beneficiaries were randomly selected from two districts of Shimoga and Gulbarga districts. From each district 400 beneficiaries were selected for the study. Age group-wise comparison indicated that 25.4% of them were in age group of <30 years and majority of them were in the age group of 31-40 years. Contingency coefficient revealed a significant association between age groups and districts (CC=.000; p=.000), revealing that the respondents from Shimoga district were more aged compared to respondents from Gulbarga district.

Figure 4.13: Distribution of the sample beneficiaries by age and districts

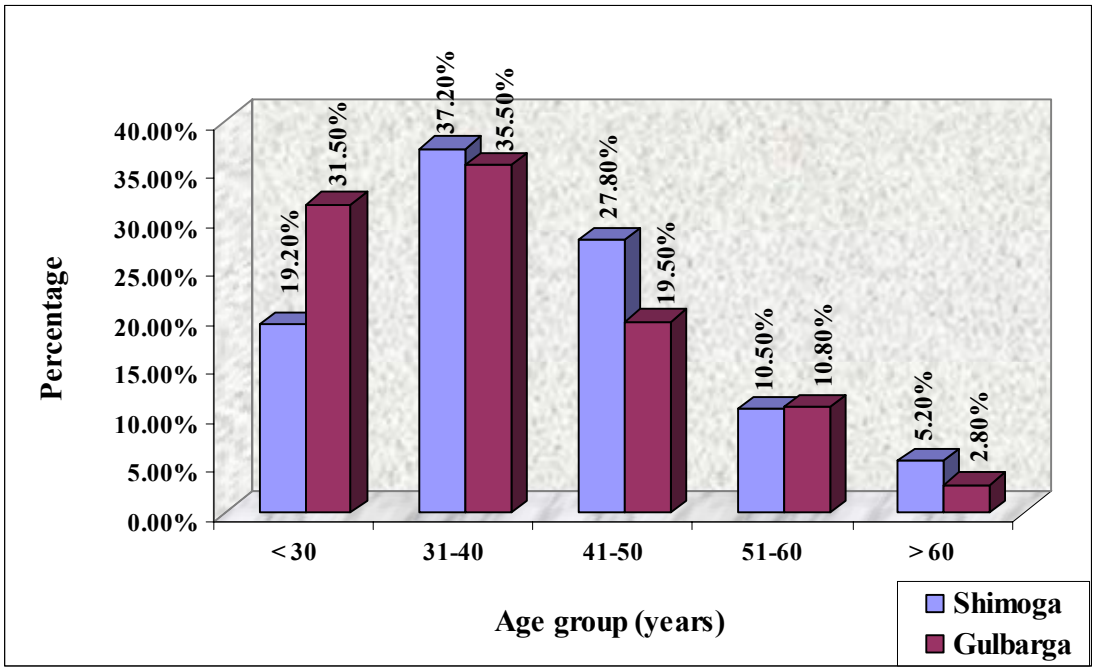


Table 4.35: Distribution of the sample beneficiaries by gender and districts

Gender		Districts		Total	CC value	p-value
		Shimoga	Gulbarga			
Male	Number	229	230	459	1.000	.500
	Percent	57.2%	57.5%	57.4%		
Female	Number	171	170	341		
	Percent	42.8%	42.5%	42.6%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

Gender-wise comparison revealed that majority of the respondents (57.4%) were male respondents and 42.6% of them were female respondents irrespective of the districts. Further, Contingency coefficient revealed a significant association between gender and districts (CC=1.000; p=.500), revealing that the respondents from Shimoga district were in almost equal proportion of male and female, compared to respondents from Gulbarga district where male respondents constituted little more than half of the sample.

Figure 4.14: Distribution of the sample beneficiaries by gender and districts

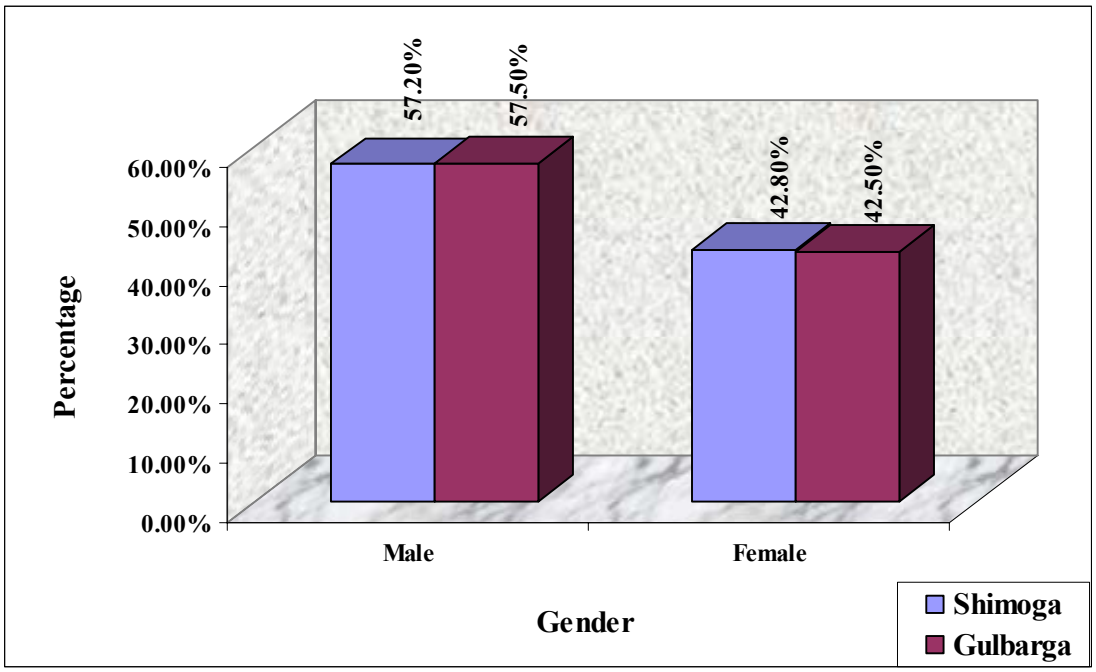


Table 4.36: Distribution of the sample beneficiaries by educational levels and districts

Educational levels		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Illiterate	Number	74	188	262	.000	.000
	Percent	18.5%	47.0%	32.8%		
Primary	Number	34	44	78		
	Percent	8.5%	11.0%	9.8%		
Secondary	Number	99	72	171		
	Percent	24.8%	18.0%	21.4%		
PUC	Number	111	57	168		
	Percent	27.8%	14.2%	21.0%		
Degree	Number	59	19	78		
	Percent	14.8%	4.8%	9.8%		
Postgraduate	Number	23	20	43		
	Percent	5.8%	5.0%	5.4%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

Educational-wise analysis of the respondents showed that 32.8% of the beneficiaries were illiterates, 9.8% of them were passed primary, 21.4% of them were completed secondary, 21% of them were studied PUC, 9.8% of them hold degree and remaining 5.4% of them possessed postgraduation certificate. Contingency coefficient revealed a significant association between income levels and districts (CC=.000; p=.000), indicating that the pattern of educational qualification of the respondents is not same irrespective of the district they represent.

Figure 4.15: Distribution of the sample beneficiaries by educational levels and districts

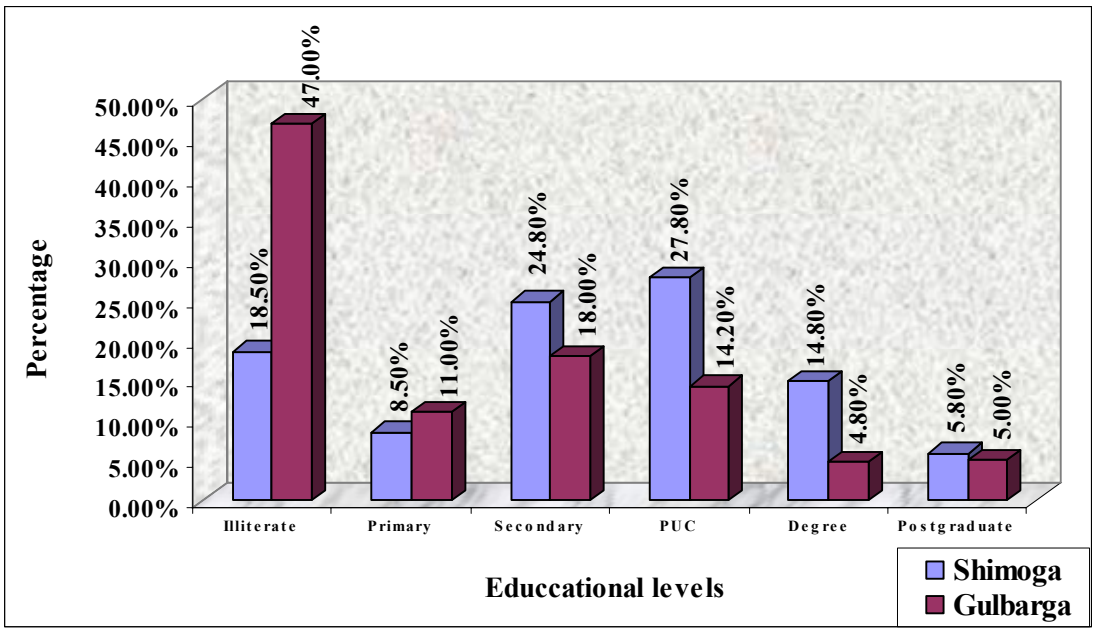


Table 4.37: Distribution of the sample beneficiaries by Income levels and districts

Income		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
< 5 K	Number	3	12	15	.000	.000
	Percent	0.8%	3.0%	1.9%		
5-10 K	Number	25	60	85		
	Percent	6.2%	15.0%	10.6%		
10-15 K	Number	60	71	131		
	Percent	15.0%	17.8%	16.4%		
15-20 K	Number	46	92	138		
	Percent	11.5%	23.0%	17.2%		
> 20 K	Number	266	165	431		
	Percent	66.5%	41.2%	53.9%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

Income-wise analysis of the respondents showed that 10.6% of the beneficiaries were in the income group of Rs. 5,000-10,000, 16.4% of them reported income of Rs. 10,000-Rs. 15,000, 17.2% of them reported income of Rs. 15,000-Rs. 20,000, 53.9% of them had income more than Rs. 20,000 and remaining 1.9% of them indicated that their income was less than Rs. 5,000. Contingency coefficient revealed a significant association between income levels and districts (CC=.000; p=.000), indicating that the pattern of income of respondents is not same irrespective of the district they represent.

Table 4.38: Distribution of the sample beneficiaries by caste and districts

Caste		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
General	Number	133	155	288	.245	.103
	Percent	33.2%	38.8%	36.0%		
Scheduled Tribe	Number	117	112	229		
	Percent	29.2%	28.0%	28.6%		
Scheduled Caste	Number	150	133	283		
	Percent	37.5%	33.2%	35.4%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

On the whole caste distribution revealed that 35.4% of them belonged to scheduled caste, 36% of them to general merit and remaining 28.6% of them belonged to scheduled tribes. Further, contingency coefficient revealed a non-significant association between age groups and districts (CC=.245; p=.103), indicating that the beneficiaries belonging to ST and SC dominated Shimoga district, where as in Gulbarga beneficiaries from general merit and scheduled caste dominated.

Figure 4.16: Distribution of the sample beneficiaries by caste and districts

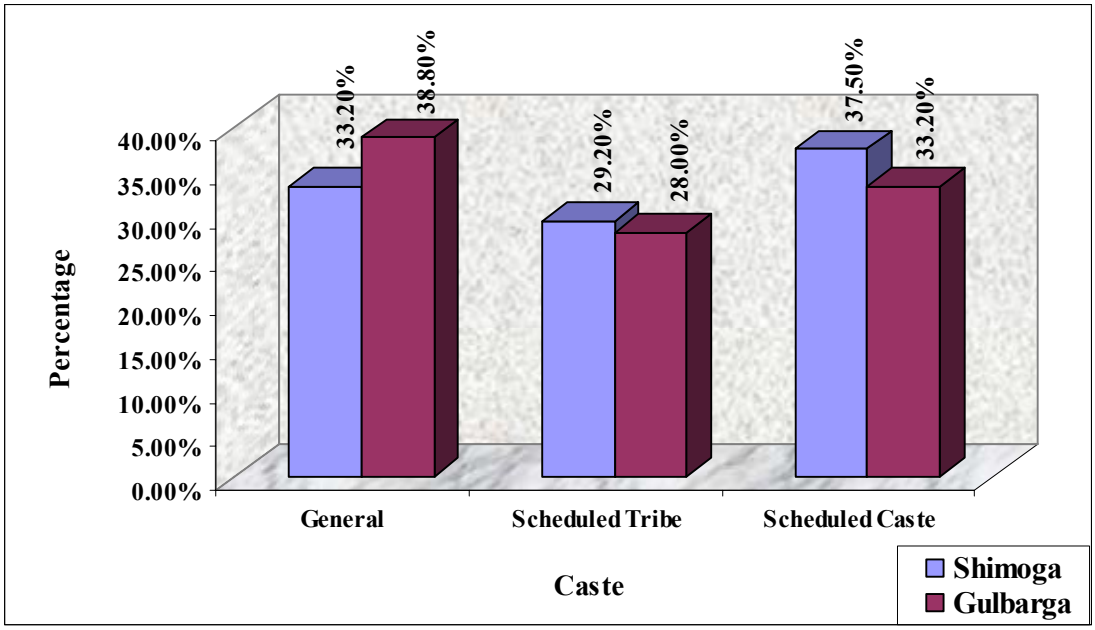


Table 4.39: Distribution of the sample beneficiaries by taluks and districts

Taluks		Districts		Total
		Shimoga	Gulbarga	
Shimoga	Number	113	0	113
	Percent	28.2%	0.0%	14.1%
Bhadravathi	Number	287	0	287
	Percent	71.8%	0.0%	35.9%
Gulbarga	Number	0	200	200
	Percent	0.0%	50.0%	25.0%
Afzalpur	Number	0	200	200
	Percent	0.0%	50.0%	25.0%
Total	Number	400	400	800
	Percent	100.0%	100.0%	100.0%

The sample beneficiaries were selected from two taluks each. Fifty each representing Shimoga and Bhadravathi taluks were selected from Shimoga district. Likewise 50 each representatives from Gulbarga and Afzalpur taluks were selected from Gulbarga district.

Table 4.40: Number and percent responses for the question 'Are you aware of Gramsabha?' by beneficiaries of both the districts and results of test statistics

		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	302	168	470	.000	.000
	Percent	75.5%	42.0%	58.8%		
No	Number	98	232	330		
	Percent	24.5%	58.0%	41.2%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

On the whole we find that 58.8% of the selected beneficiaries were aware of Gramsabha concept and very few of them (41.2%) were not aware about it. Further, contingency coefficient revealed a significant association between their responses and districts (CC=.000; p=.000), indicating that the pattern of awareness of Gramsabha was not same irrespective of the district they represent.

Table 4.41: Number and percent responses for the question 'If you are aware of Gramsabha, how?' by beneficiaries of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
People	Number	105	66	171	.226	.113
	Percent	26.2%	16.5%	21.4%		
Publicity	Number	150	48	198		
	Percent	37.5%	12.0%	24.8%		
Media	Number	0	8	8		
	Percent	0.0%	2.0%	1.0%		
Politicians	Number	31	33	64		
	Percent	7.8%	8.2%	8.0%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

On the whole, of the 800 respondents who were aware of Gramsabha, majority of them indicated that it was through publicity they were aware, 21.4% of them indicated that they had awareness through people, 1% of them indicated media and remaining 8% of them indicated politicians as source of awareness. Contingency coefficient revealed a non-significant association between their responses and districts (CC=.226; p=.113), indicating that the ways of awareness of Gramsabha was same irrespective of the district they represent.

Table 4.42: Number and percent responses for the question 'If you are not aware of Gramsabha, why?' by beneficiaries of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Lack of publicity	Number	28	39	67	.001	.001
	Percent	7.0%	9.8%	8.4%		
No interest	Number	41	89	130		
	Percent	10.2%	22.2%	16.2%		
Illiteracy	Number	31	90	121		
	Percent	7.8%	22.5%	15.1%		
No awareness	Number	26	50	76		
	Percent	6.5%	12.5%	9.5%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

On the whole, 76 beneficiaries who were not aware of Gramsabha indicated the reasons for non-awareness. 9.5% of them had no awareness at all, 8.4% of each indicated lack of publicity and 16.2% of them had lack of interest and 15.1% of them attributed to illiteracy. Further, contingency coefficient revealed a significant association between districts and responses (CC=.001; p=.001), where respondents from Gulbarga indicated maximum no interest, whereas beneficiaries in Shimoga attributed less to no awareness.

Figure 4.17: Percent responses for the question 'If you are not aware of Gramsabha, why?' by beneficiaries of both the districts

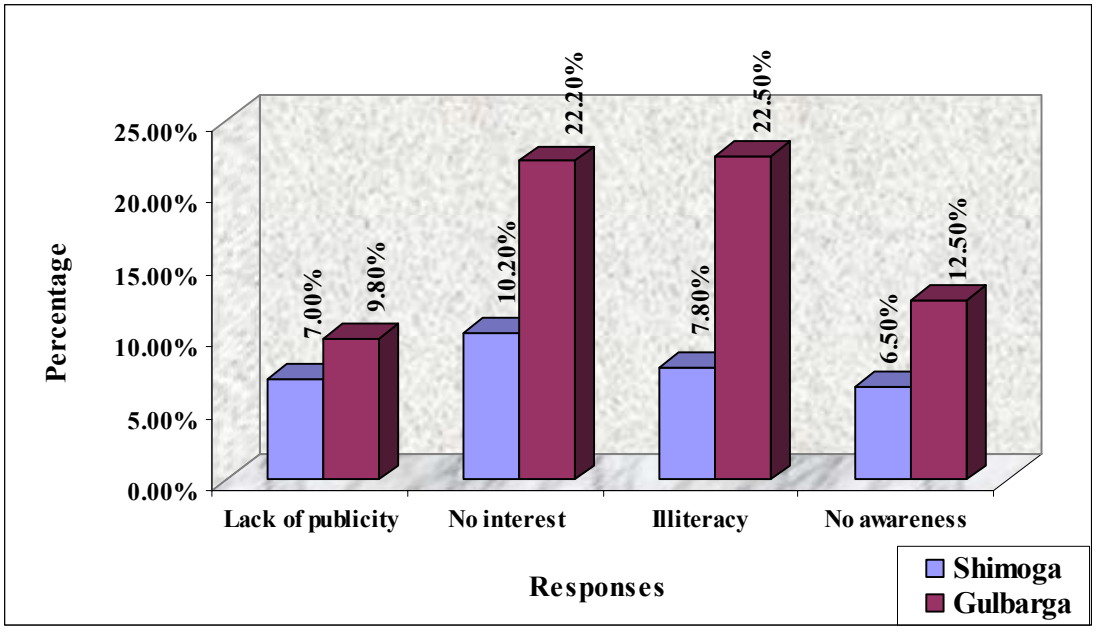


Table 4.43: Number and percent responses for the question 'Is Gramsabha meeting conducted twice in a year?' by beneficiaries of both the districts and results of test statistics

		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	325	147	472	.000	.000
	Percent	81.2%	36.8%	59.0%		
No	Number	75	253	328		
	Percent	18.8%	63.2%	41.0%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

Irrespective of the districts, majority of sample beneficiaries (59%), indicated that Gramsabha meetings were conducted twice in a year and 41% of them indicated 'no'. Further, contingency coefficient revealed a significant association between their responses and districts (CC=.000; p=.000), indicating that the pattern of distribution of responses by respondents is not same irrespective of the district they represent.

Table 4.44: Number and percent responses for the question 'If Gramsabha meeting is not conducted twice in a year, why?' by beneficiaries of both the districts and results of test statistics

Reason		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Irresponsibility of Panchayat	Number	11	49	60	.095	.047
	Percent	2.8%	12.2%	7.5%		
People are not interested	Number	33	62	95		
	Percent	8.2%	15.5%	11.9%		
Lack of coordination among elected members	Number	44	55	99		
	Percent	11.0%	13.8%	12.4%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

When respondents were asked about why the meetings were not conducted twice in a year, all of them indicated due to lack of coordination among elected members (12.4%), lack of interest (11.9%) and irresponsibility of Panchayath (7.5%). Further, contingency coefficient revealed a significant association between their responses and districts (CC=.095; p=.047), indicating that the pattern of distribution of responses by respondents is not same irrespective of the district they represent.

Table 4.45: Number and percent responses for the question for 'Where is Gramsabha meeting conducted?' by respondents of both the districts and results of test statistics

Place		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Panchayat premises	Number	358	203	561	.002	.001
	Number	89.5%	50.8%	70.1%		
School premises	Percent	3	15	18		
	Number	0.8%	3.8%	2.2%		
Temple premises	Percent	2	23	25		
	Number	0.5%	5.8%	3.1%		
Total	Percent	400	400	800		
	Number	100.0%	100.0%	100.0%		

When the respondents were questioned about place of Gramsabha meeting, a large majority of them indicated Panchayat premises (70.1%), followed by school premises (2.2%), and 3.1% of beneficiaries indicated temple premises. Further, contingency coefficient revealed a significant association between their responses and districts (CC=.002; p=.001), indicating that the pattern of distribution of responses by respondents is not same irrespective of the district they represent.

Table 4.46: Number and percent responses for the question for 'Has Gramsabha meeting was stopped or discontinued for any reasons?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	0	5	5	.062	.031
	Percent	0.0%	1.2%	0.6%		
No	Number	400	395	795		
	Percent	100.0%	98.8%	99.4%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

On the whole only 5 (0.6%) beneficiaries indicated that Gramsabha meeting was stopped or discontinued and a large majority (99.4%) of them indicated no such things. Further, contingency coefficient revealed a significant association between districts and responses (CC=.062; p=.031), where respondents from Shimoga district indicated no such problems and only beneficiaries from Gulbarga indicated that meeting was stopped.

Figure 4.18: Number and percent responses for the question for 'Has Gramsabha meeting was stopped or discontinued for any reasons?' by respondents of both the districts

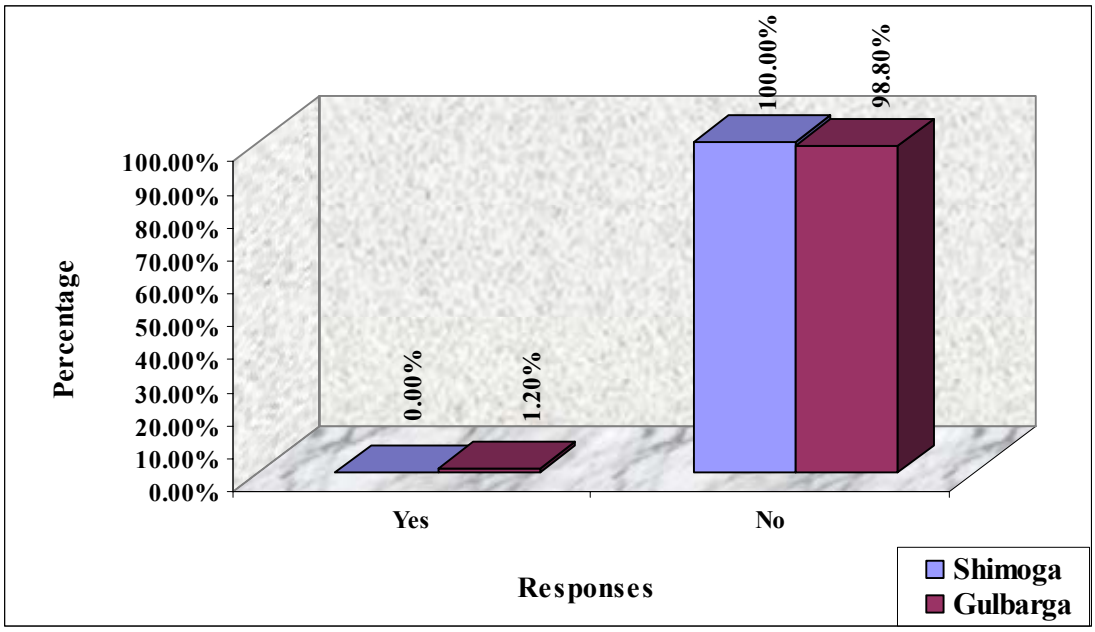


Table 4.47: Number and percent responses for the question for 'If Gramsabha meeting was stopped or discontinued, what are the reasons?' by respondents of both the districts

Reasons		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Irresponsibility of Panchayath	Number	0	4	4	.127	.064
	Percent	0.0%	1.0%	0.5%		
Lack of interest from people	Number	0	3	3		
	Percent	0.0%	0.8%	0.4%		
No coordination among elected members	Number	0	8	8		
	Percent	0.0%	2.0%	1.0%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

Majority of them (1%) of them attributed no coordination among elected members of Panchayath for stopping or canceling of Gramsabha meetings and 0.5% of them attributed to irresponsibility off Panchayath members. No such observations were made in Shimoga district.

Table 4.48: Number and percent responses for the question 'Do you attend the Gramsabha meetings?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	211	120	331	.000	.000
	Percent	52.8%	30.0%	41.4%		
No	Number	189	280	469		
	Percent	47.2%	70.0%	58.6%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

On the whole, we find that 41.4% of them opined 'yes' for the attending Gramsabha meetings and 58.6% of them negated with the question. Contingency coefficient revealed a significant association between districts and responses (CC=.000; p=.000), where beneficiaries from Shimoga district attended more of Gramsabha meetings than beneficiaries of Gulbarga districts.

Figure 4.19: Number and percent responses for the question 'Do you attend the Gramsabha meetings?' by respondents of both the districts

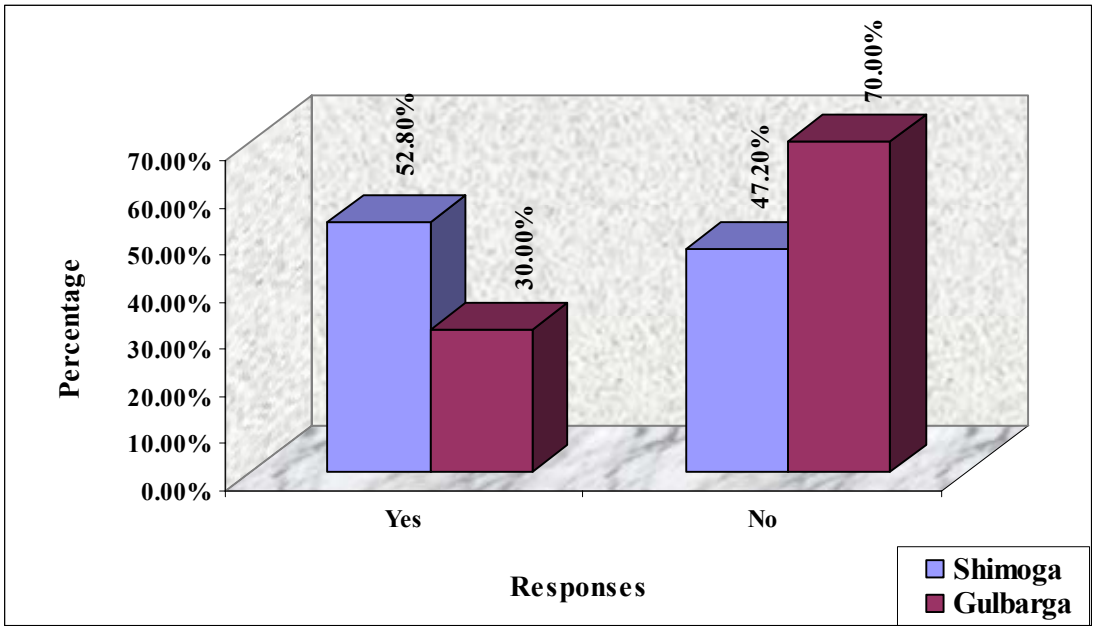


Table 4.49: Number and percent responses for the question 'If you attend the Gramsabha meetings how many Gramsabha meetings you have participated?' by respondents of both the districts and results of test statistics

Attendance		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
1-2	Number	114	77	191	.012	.008
	Percent	54.0%	64.2%	57.7%		
3-4	Number	33	21	54		
	Percent	15.6%	17.5%	16.3%		
5-6	Number	50	11	61		
	Percent	23.7%	9.2%	18.4%		
> 6	Number	14	11	25		
	Percent	6.6%	9.2%	7.6%		
Total	Number	211	120	331		
	Percent	100.0%	100.0%	100.0%		

On the whole a good number of beneficiaries indicated that they have attended 1-2 meetings (57.7%), 16.3% of them attended 3-4 meetings and remaining 18.4% of them indicated that they had attended 5-6 meetings. Contingency coefficient revealed a significant association between their responses and districts (CC=.012; p=.008), indicating that pattern of distribution of attending meetings by respondents is not same irrespective of district they represent.

Table 4.50: Number and percent responses for the question 'If you have not attended the Gramsabha meetings, what are the reasons?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Work pressure	Number	33	51	84	.350	.175
	Percent	8.2%	12.8%	10.5%		
No use of attending	Number	19	18	37		
	Percent	4.8%	4.5%	4.6%		
Others	Number	27	7	34		
	Percent	6.8%	1.8%	4.2%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

When the beneficiaries were questioned about reasons for not attending the meetings, on whole majority of them (10.5%) attributed to work pressure, followed by other reasons (4.2%) and remaining 4.6% of them indicated uselessness of attending meetings. Contingency coefficient revealed non-significant association between their responses and districts (CC=.350; p=.175), indicating that the pattern of responses for not attending meetings by respondents is same irrespective of district they represent.

Table 4.51: Number and percent responses for the question 'Do you participate in Gramsabha discussions and decision making process?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	262	66	328	.000	.000
	Percent	65.5%	16.5%	41.0%		
No	Number	138	334	472		
	Percent	34.5%	83.5%	59.0%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

When the beneficiaries were asked about their participation in Gramsabha discussions and decision-making processes, a large majority of 59% of them indicated that they do not participate and remaining 41% of them indicated 'yes'. Contingency coefficient revealed a significant association between districts and responses (CC=.000; p=.000), where more percentage of respondents from Gulbarga district are not participated in discussion and decision-making compared to respondents from Shimoga, where most of them indicated such empowerment programmes.

Figure 4.20: Number and percent responses for the question 'Do you participate in Gramsabha discussions and decision making process?' by respondents of both the districts

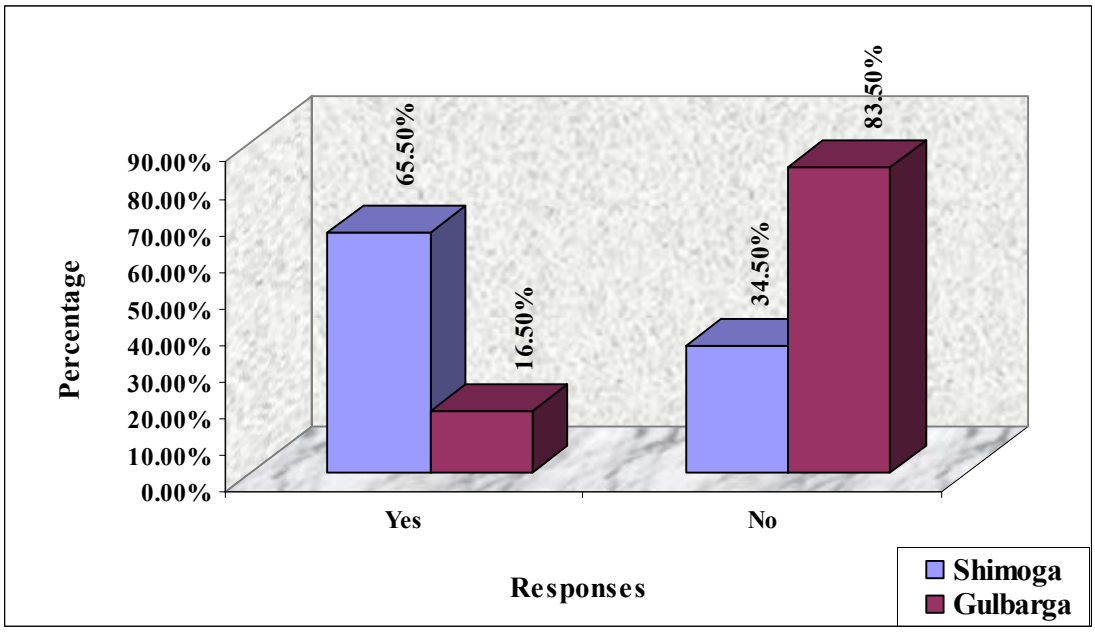


Table 4.52: Number and percent responses for the question 'If you participate in Gramsabha discussions which are the topics you discuss?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Village development plans	Number	103	34	137	.002	.001
	Percent	25.8%	8.5%	17.1%		
Sanitation	Number	41	20	61		
	Percent	10.2%	5.0%	7.6%		
Selection of beneficiaries	Number	43	19	62		
	Percent	10.8%	4.8%	7.8%		
Others	Number	52	19	71		
	Percent	13.0%	4.8%	8.9%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

When the beneficiaries were asked about the topics they discuss during meetings, majority of them indicated 'village development plans', followed by sanitation issues, selection of beneficiaries and 8.9% of other issues. Contingency coefficient revealed a significant association between districts and responses (CC=.002; p=.001), where more respondents from Shimoga district indicated more of village development plans compared to respondents from Gulbarga, where their topic of interests were sanitation as well as village development plans.

Figure 4.21: Percent responses for the question 'If you participate in Gramsabha discussions which are the topics you discuss?' by respondents of both the districts

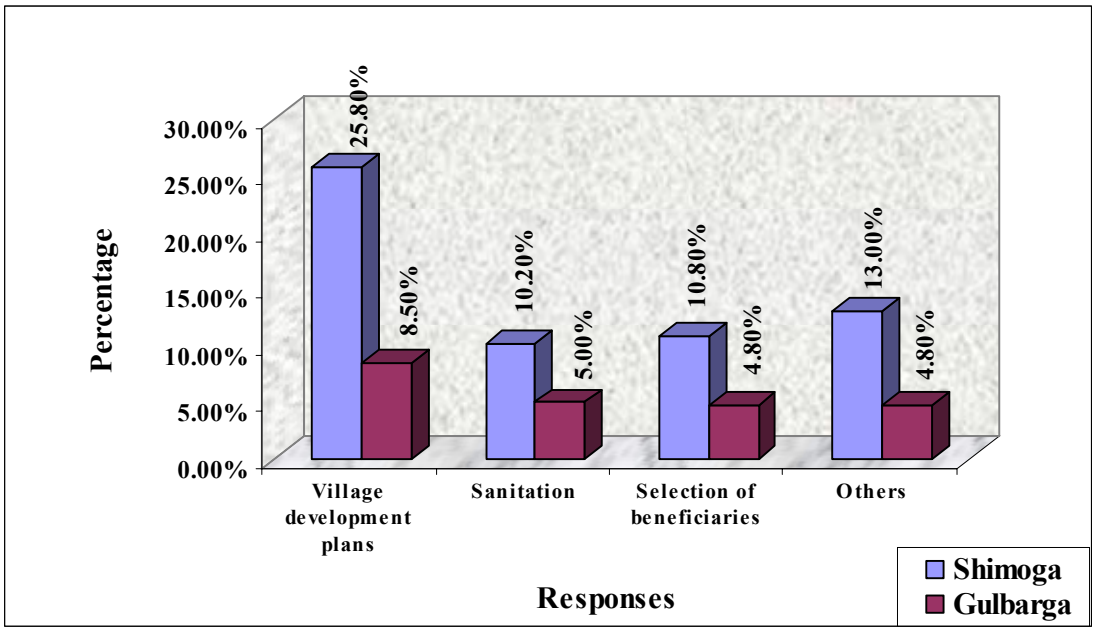


Table 4.53: Number and percent responses for the question 'Is the discussion which you have participated have got the priority?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	240	90	330	.000	.000
	Percent	60.0%	22.5%	41.2%		
No	Number	160	310	470		
	Percent	40.0%	77.5%	58.8%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

On the whole we find that a large majority of 58.8% of the sample are not agreeing that in the discussion they had got the priority, compared to 41.2% of them validated. Contingency coefficient revealed a significant association between districts and responses (CC=.000; p=.000), where more respondents from Shimoga district indicated they had more priority than their Gulbarga counterparts.

Figure 4.22: Number and percent responses for the question 'Is the discussion which you have participated have got the priority?' by respondents of both the districts

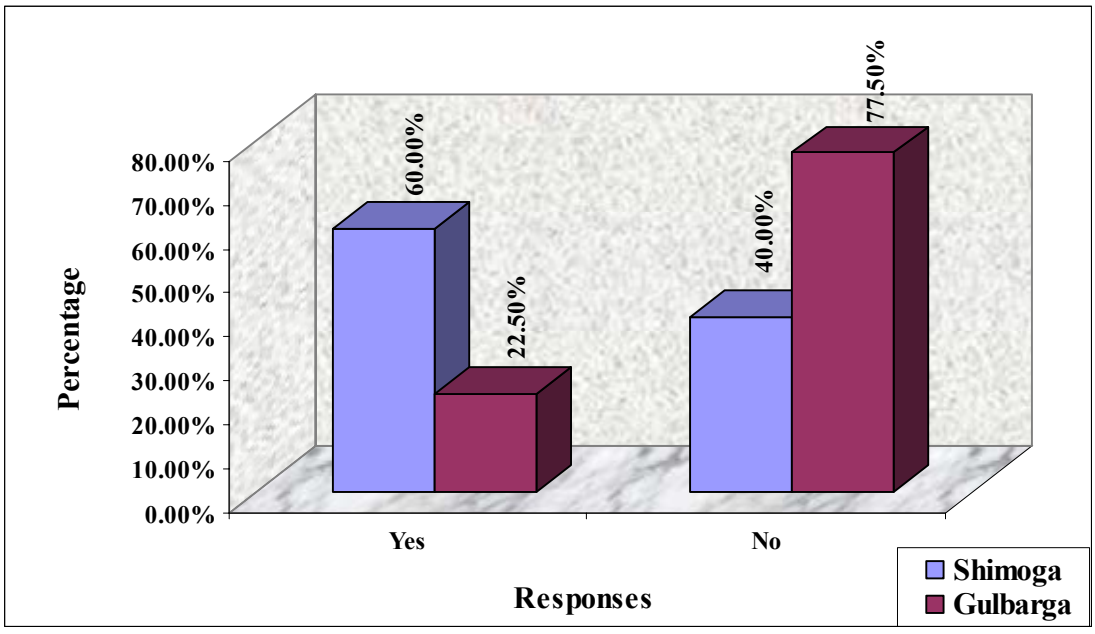


Table 4.54: Number and percent responses for the question 'If the discussion which you have participated have got the priority, what were the priority topics?' by respondents of both the districts and results of test statistics

Topic of discussion		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Village development plans	Number	79	45	124	.117	.059
	Percent	19.8%	11.2%	15.5%		
Sanitation	Number	41	34	75		
	Percent	10.2%	8.5%	9.4%		
Selection of beneficiaries	Number	47	17	64		
	Percent	11.8%	4.2%	8.0%		
Others	Number	44	18	62		
	Percent	11.0%	4.5%	7.8%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

When the topic of particular discussion was verified on the whole, it was found that village development plans dominated maximum (15.5%), followed by sanitation (9.4%), 8% of them indicated selection of beneficiaries, and remaining 7.8% of them indicated other issues. Contingency coefficient revealed non-significant association between districts and responses (CC=.117; p=.059), where more respondents from Shimoga district indicated more of village development plans compared to respondents from Gulbarga, where they focused more on sanitation and selection of beneficiaries.

Figure 4.23: Percent responses for the question 'If the discussion which you have participated have got the priority what were the priority topics?' by respondents of both the districts

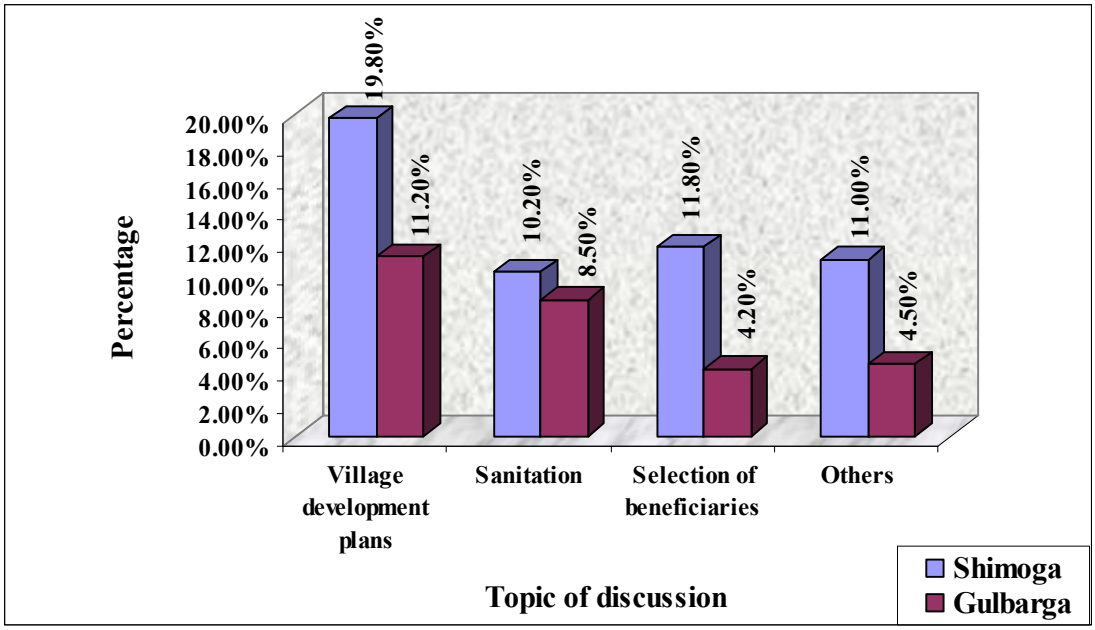


Table 4.55: Number and percent responses for the question 'If priority is not given what are the reasons?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Interference of dominant people	Number	43	124	167	.254	.127
	Percent	10.8%	31.0%	20.9%		
Communication problem	Number	58	92	150		
	Percent	14.5%	23.0%	18.8%		
Political interference	Number	6	7	13		
	Percent	1.5%	1.8%	1.6%		
Caste dominance	Number	28	12	40		
	Percent	7.0%	3.0%	5.0%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

Majority of the respondents indicated that interference of dominant people problem (20.9%) as a major reason for non-priority, followed by communication problem (18.8%), political interference (1.6%), and caste dominance (5%). Further, contingency coefficient revealed a non-significant association between their responses and districts (CC=.254; p=.127), indicating that the pattern of distribution of responses by respondents is same irrespective of the district they represent.

Table 4.56: Number and percent responses for the question 'Does the Gramsabha select the beneficiaries at the meeting?' by respondents of both the districts and results of test statistics

Responses		Districts		Total
		Shimoga	Gulbarga	
Yes	Number	300	111	411
	Percent	75.0%	27.8%	51.4%
No	Number	100	289	389
	Percent	25.0%	72.2%	48.6%
Total	Number	400	400	800
	Percent	100.0%	100.0%	100.0%

All the beneficiaries irrespective of the districts indicated that the Gramsabha select the beneficiaries at the meeting.

Table 4.57: Number and percent responses for the question 'Has the development programmes designed by the Gramsabha have reached to you?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	400	400	800	.000	.000
	Percent	100.0%	100.0%	100.0%		
No	Number	-	-	-		
	Percent	-	-	-		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

All the beneficiaries irrespective of the districts indicated that the development programmes designed by the Gramsabha have reached them. Further, contingency coefficient revealed a significant association between their responses and districts (CC=.000; p=.000), indicating that the pattern of distribution of responses by respondents is same irrespective of the district they represent.

Table 4.58: Number and percent responses for the question 'What are the programmes that have reached to you?' by respondents of both the districts and results of test statistics

Programmes		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Basava Vasathi programme	Number	92	114	206	.268	.134
	Percent	23.0%	28.5%	25.8%		
Nirmal Bharath	Number	51	54	105		
	Percent	12.8%	13.5%	13.1%		
MGRG	Number	183	186	369		
	Percent	45.8%	46.5%	46.1%		
Indira Awaz	Number	5	0	5		
	Percent	1.2%	0.0%	0.6%		
Ambedkar Vasathi	Number	47	35	82		
	Percent	11.8%	8.8%	10.2%		
Grameena Ashraya	Number	22	11	33		
	Percent	5.5%	2.8%	4.1%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

On the whole the programmes reached to the beneficiaries are 0.6% Indira Awaz, 13.1% Nirmal Bharath, 25.8% Basava Vasathi programme, 46.1% MGRG, 10.2% Ambedkar Vasathi and remaining 4.1% Grameena Ashraya. Contingency coefficient revealed a non-significant association between districts and responses (CC=.268; p=.134), where more respondents from Shimoga and Gulbarga districts indicated MGRG programme reached them.

Table 4.59: Number and percent responses for the question 'Have you faced any problems while receiving your benefits?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	-	-	-	.000	.000
	Percent	-	-	-		
No	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

All the beneficiaries irrespective of the districts indicated that they have not faced any problems while receiving their benefits. Contingency coefficient revealed a significant association between districts and responses (CC=.000; p=.000), where there are equal number of respondents from both Shimoga and Gulbarga districts indicated no problem while receiving the benefits.

Figure 4.24: Percent responses for the question 'Have you faced any problems while receiving your benefits?' by respondents of both the districts

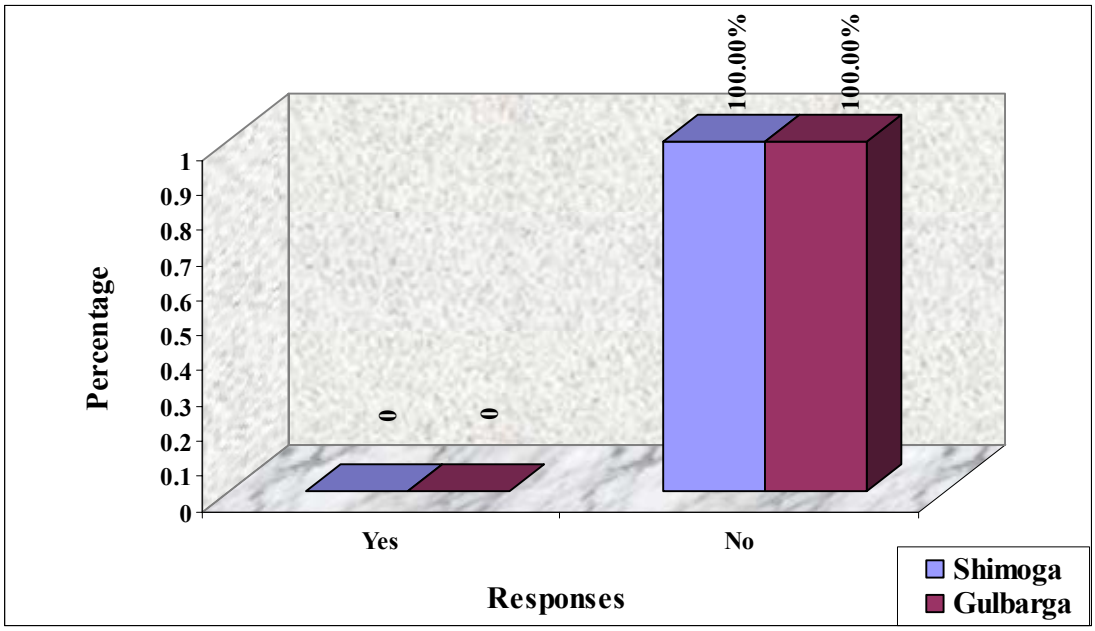


Table 4.60: Number and percent responses for the question 'If you have faced any problems mention them?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Had to yield to corruption	Number	400	400	800	.000	.000
	Percent	100.0%	100.0%	100.0%		
Delay policy	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		
Had to use influence	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

When beneficiaries were questioned about the problems they faced while receiving their benefits, all of them indicated delay politics (100%). Contingency coefficient revealed a significant association between districts and responses (CC=.000; p=.000), where all respondents from both Shimoga and Gulbarga districts reported more delay politics.

Figure 4.25: Percent responses for the question 'If you have faced any problems mention them?' by respondents of both the districts

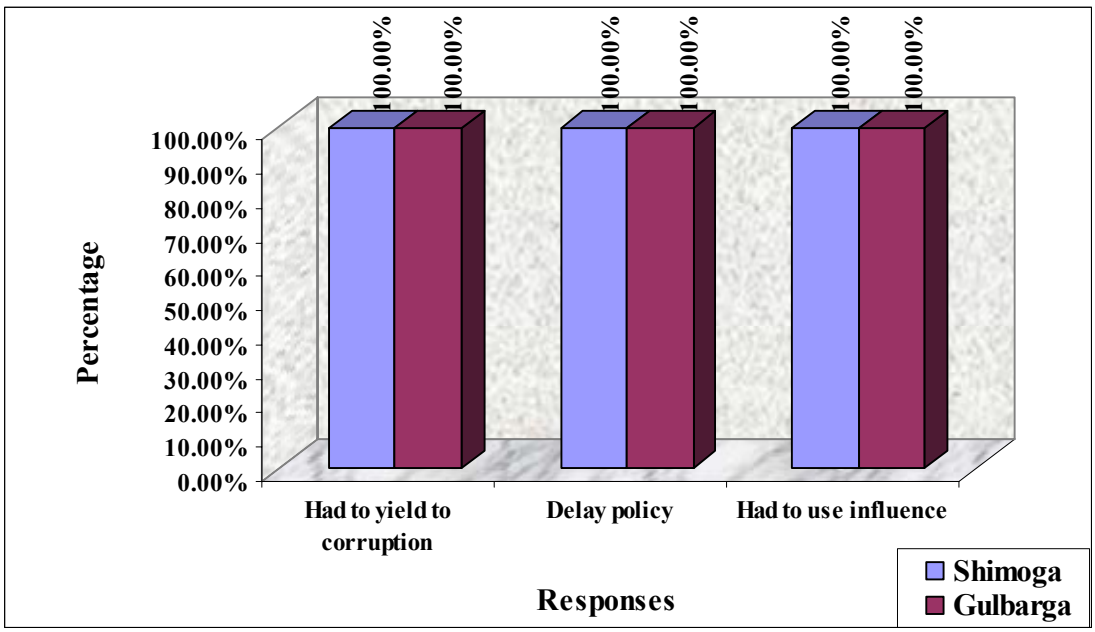


Table 4.61: Number and percent responses for the question 'Did you participate in any auditing of the Gramsabha development?' by respondents of both the districts and results of test statistics

Response		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	88	24	112	.000	.000
	Percent	22.0%	6.0%	14.0%		
No	Number	312	376	688		
	Percent	78.0%	94.0%	86.0%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

Majority of the respondents (86%), irrespective of the districts indicated that they did not participate in the auditing of Gramsabha development. Only 14% of the respondents indicated 'yes'. Further, contingency coefficient revealed a significant association between their responses and districts (CC=.000; p=.000), indicating that the pattern of distribution of responses by respondents is not same irrespective of the district they represent.

Table 4.62: Number and percent responses for the question 'If you have not participated in any auditing of the Gramsabha development, why?' by respondents of both the districts and results of test statistics

Reasons		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
No information	Number	61	40	101	.022	.011
	Percent	15.2%	10.0%	12.6%		
No time	Number	48	32	80		
	Percent	12.0%	8.0%	10.0%		
Work pressure	Number	87	18	105		
	Percent	21.8%	4.5%	13.1%		
No awareness	Number	41	93	134		
	Percent	10.2%	23.2%	16.8%		
Not interested	Number	34	6	40		
	Percent	8.5%	1.5%	5.0%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

On the whole, when the reasons for non-participation in auditing process were elicited, 12.6% of the respondents indicated that they did not have information, 10% of them indicated lack of time, 13.1% of them attributed to work pressure, 5% of

them indicated lack of interest and remaining 16.8% of them indicated no awareness. Further, contingency coefficient revealed a significant association between their responses and districts (CC=.022; p=.011), indicating that the pattern of distribution of responses by respondents is not same irrespective of the district they represent.

Table 4.63: Number and percent responses for the question 'Have you ever complained against government officials if they are involved in corruption?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	5	0	5	.062	.031
	Percent	1.2%	0.0%	0.6%		
No	Number	395	400	795		
	Percent	98.8%	100.0%	99.4%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

A large majority of 99.4% the beneficiaries indicated 'no' for the question that whether they have complained against government officials involvement in corruption irrespective of the districts. Only 0.6% of the respondents indicated 'yes'. Further, contingency coefficient revealed a significant association between their responses and districts (CC=.062; p=.031), indicating that the pattern of distribution of responses by respondents is not same irrespective of the district they represent.

Table 4.64: Number and percent responses for the question 'If you have complained against government officials whom have you complained against?' by respondents of both the districts and results of test statistics

Person		Districts		Total
		Shimoga	Gulbarga	
Against president	Number	400	400	800
	Percent	100.0%	100.0%	100.0%
Total	Number	400	400	800
	Percent	100.0%	100.0%	100.0%

All the beneficiaries irrespective of the districts indicated that they have complained against the president.

Table 4.65: Number and percent responses for the question 'Are the officials you have complained are under the investigations?' by respondents of both the districts and results of test statistics

Response		Districts		Total
		Shimoga	Gulbarga	
Yes	Number	-	-	-
	Percent	-	-	-
No	Number	400	400	800
	Percent	100.0%	100.0%	100.0%
Total	Number	400	400	800
	Percent	100.0%	100.0%	100.0%

The person against which the beneficiary complained is not under the investigation as revealed by the beneficiaries in both Shimoga and Gulbarga districts.

Table 4.66: Number and percent responses for the question 'Are you aware of RTI?' by respondents of both the districts and results of test statistics

Awareness of RTI		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	132	16	148	.000	.000
	Percent	33.0%	4.0%	18.5%		
No	Number	268	384	652		
	Percent	67.0%	96.0%	81.5%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

On the whole only 18.5% of the respondents were aware of RTI act and majority of them were not aware of it (81.5%). Further, contingency coefficient revealed a significant association between their responses and districts (CC=.000; p=.000), indicating that the awareness was significantly high in Shimoga district compared to Gulbarga district.

Figure 4.26: Percent responses for the question 'Are you aware of RTI?' by respondents of both the districts

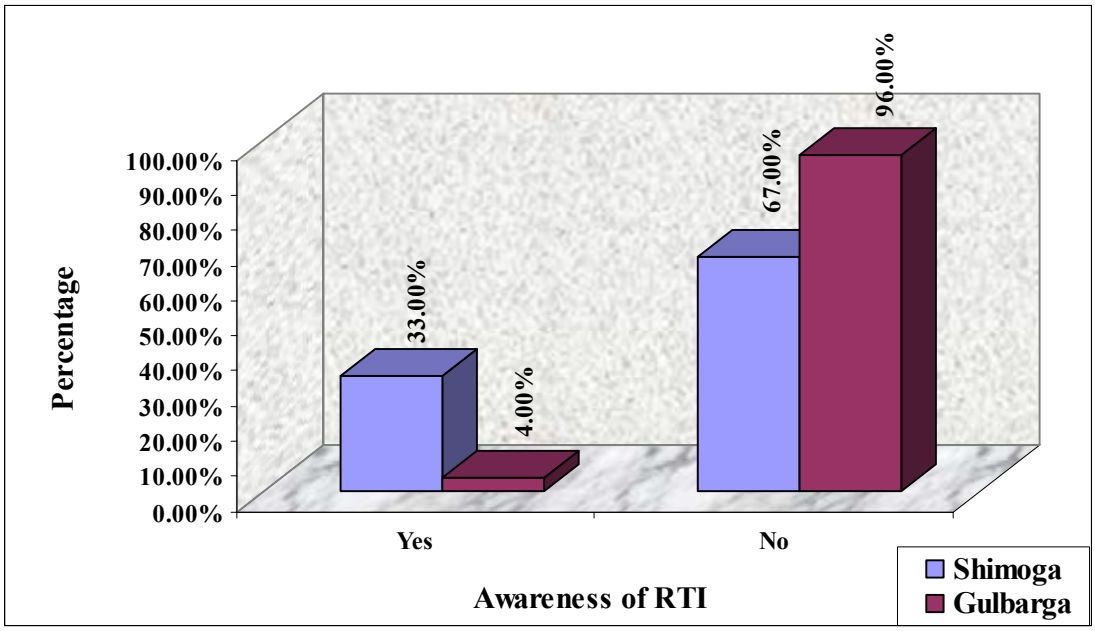


Table 4.67: Number and percent responses for the question 'Have you ever utilized the facility of RTI to know the information about Gramsabha?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	38	2	40	-	-
	Percent	9.5%	0.5%	5.0%		
No	Number	362	398	760		
	Percent	90.5%	99.5%	95.0%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

When the beneficiaries were asked about whether they have utilized the facility of RTI to know the information about Gramsabha, 5% of them indicated 'yes' and majority of them (95%) were negated.

Table 4.68: Number and percent responses for the question 'Do government officials participate in Gramsabha meetings?' by respondents of both the districts and results of test statistics

Participation		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	239	80	319	.000	.000
	Percent	59.8%	20.0%	39.9%		
No	Number	161	320	481		
	Percent	40.2%	80.0%	60.1%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

A majority of the sample (60.1%) indicated that government officials do not participate in Gramsabha meetings, and remaining 39.9% of them indicated 'yes'. Further, contingency coefficient revealed a significant association between their responses and districts (CC=.000; p=.000), revealing that participation of government officials in Shimoga district was significantly higher than Gulbarga district.

Figure 4.27: Percent responses for the question 'Do government officials participate in Gramsabha meetings?' by respondents of both the districts

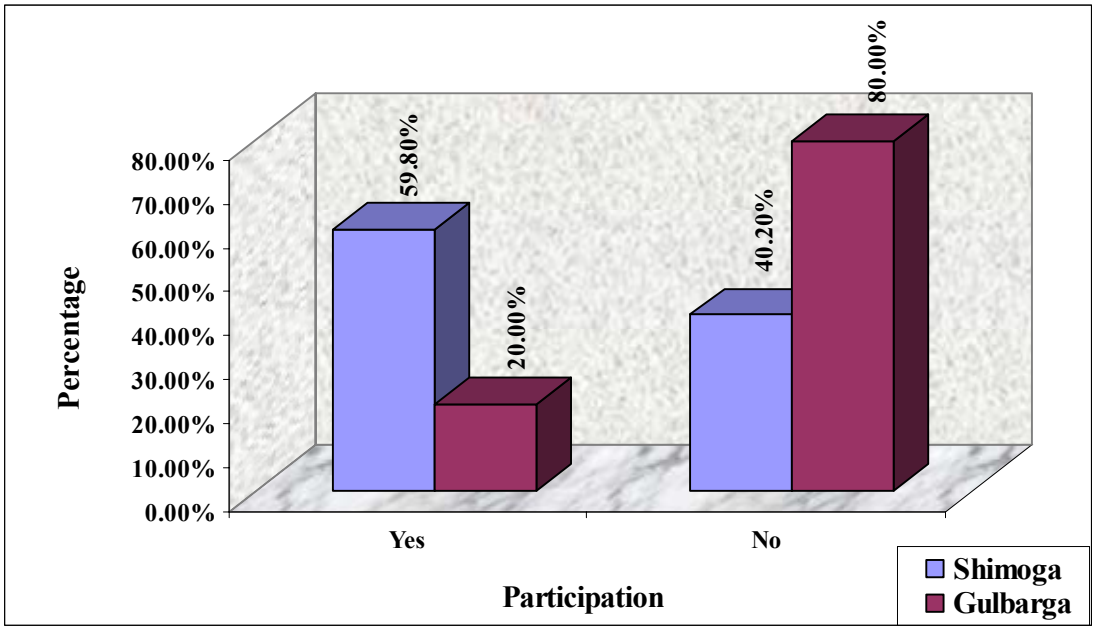


Table 4.69: Number and percent responses for the question 'If government officials do not participate in Gramsabha meetings from which department?' by respondents of both the districts and results of test statistics

Department		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Education	Number	28	32	60	.454	.227
	Percent	7.0%	8.0%	7.5%		
Health	Number	15	25	40		
	Percent	3.8%	6.2%	5.0%		
Veterinary	Number	9	6	15		
	Percent	2.2%	1.5%	1.9%		
Village accountant	Number	0	5	5		
	Percent	0.0%	1.2%	0.6%		
Engineer	Number	25	28	53		
	Percent	6.2%	7.0%	6.6%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

As far as absence from the meetings are considered, on the whole it was observed that 7.5% of them from education department, 5% of them from health department, 1.9% of them from veterinary section, 6.6% from engineering section and remaining 0.6% of Village accountants. Further, contingency coefficient revealed a non-significant association between their responses and districts (CC=.454; p=.227), indicating that the pattern of distribution of responses by respondents is same irrespective of the district they represent.

Table 4.70: Number and percent responses for the question 'Which of these development programmes was implemented effectively by the Gramsabha?' by respondents of both the districts and results of test statistics

Developmental programmes		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Street lights	Number	315	213	528	.000	.000
	Percent	78.8%	53.2%	66.0%		
Drinking water	Number	255	136	391		
	Percent	63.8%	34.0%	48.9%		
Drainage system	Number	211	140	351		
	Percent	52.8%	35.0%	43.9%		
Beneficiary selection	Number	243	91	334		
	Percent	60.8%	22.8%	41.8%		
Toilet facilities	Number	329	118	447		
	Percent	82.2%	29.5%	55.9%		
Others	Number	188	52	240		
	Percent	47.0%	13.0%	30.0%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

When beneficiaries were questioned about programmes that were implemented by Gramsabha, on the whole it was observed that 66% opted for street lights, 48.9% for drinking water facility, 41.8% for beneficiary selection, 43.9% for drainage facility, 30% for other works and remaining 55.9% of them indicated toilet facilities. Further, contingency coefficient revealed a significant association between their responses and districts (CC=.000; p=.000), revealing that more stress was given to toilet facilities in Shimoga district, but in Gulbarga district more importance was given to street lights.

Figure 4.28: Percent responses for the question 'Which of these development programmes was implemented effectively by the Gramsabha?' by respondents of both the districts

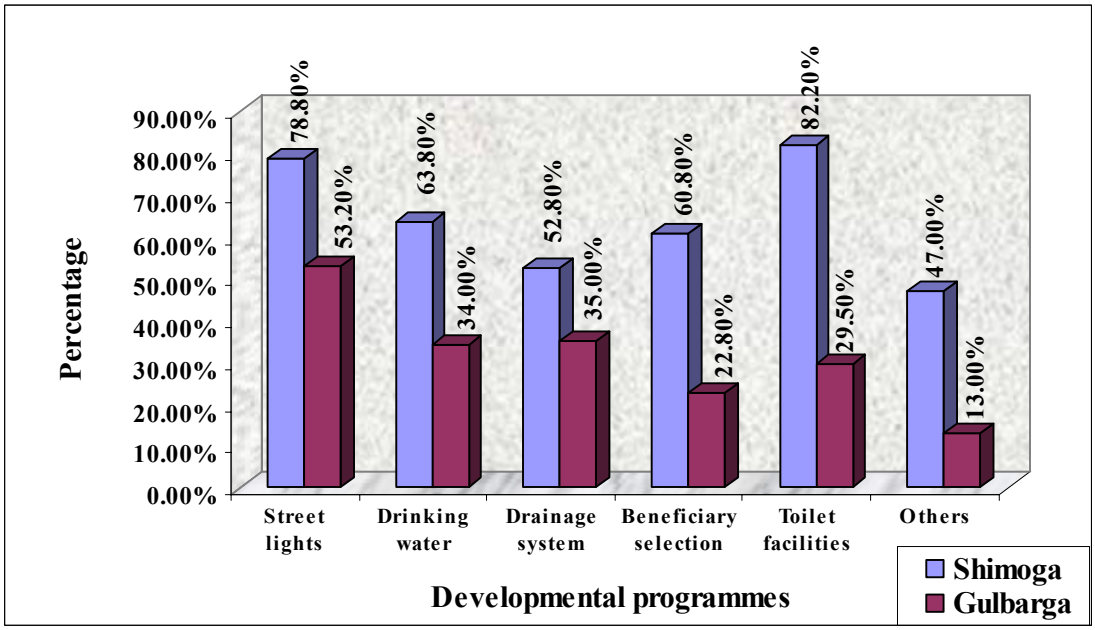


Table 4.71: Number and percent responses for the question 'Being a beneficiary are you paying the tax at scheduled time?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Yes	Number	315	308	660	.000	.000
	Percent	78.8%	77.0%	82.5%		
No	Number	255	92	140		
	Percent	63.8%	23.0%	17.5%		
Total	Number	211	400	800		
	Percent	52.8%	100.0%	100.0%		

82.5% of the sample respondents indicated that they pay the taxes at scheduled time and only 17.5% of them indicated 'no'. Contingency coefficient revealed a significant association between their responses and districts (CC=.000; p=.000), indicating that the pattern of distribution of responses by respondents is not same irrespective of the district they represent.

Table 4.72: Number and percent responses for the question 'What is your opinion about Gramsabha?' by respondents of both the districts and results of test statistics

Responses		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Very Good	Number	87	17	104	.000	.000
	Percent	28.8%	10.1%	22.1%		
Good	Number	131	52	183		
	Percent	43.4%	31.0%	38.9%		
Neither Good nor Bad	Number	54	63	117		
	Percent	17.9%	37.5%	24.9%		
Bad	Number	25	32	57		
	Percent	8.3%	19.0%	12.1%		
Very Bad	Number	5	4	9		
	Percent	1.7%	2.4%	1.9%		
Total	Number	302	168	470		
	Percent	100.0%	100.0%	100.0%		

When the opinion regarding the Gramsabha, majority of them indicated good (38.9%), followed by 22.1% of them indicated very good, 12.1% of them indicated bad, 24.9% of them expressed neutrality and remaining 1.9% of them indicated very

bad. Further, contingency coefficient revealed a significant association between their responses and districts (CC=.000; p=.000), revealing that beneficiaries in Shimoga district were slightly more favourable towards Gramsabha than beneficiaries from Gulbarga district.

Figure 4.29: Percent responses for the question 'What is your opinion about Gramsabha?' by respondents of both the districts

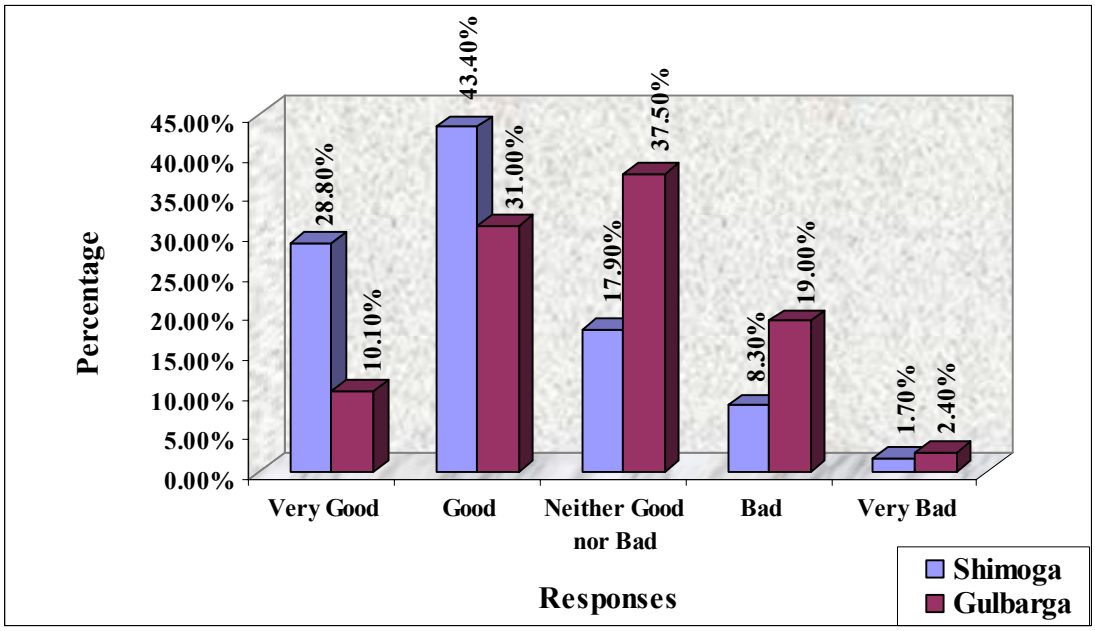
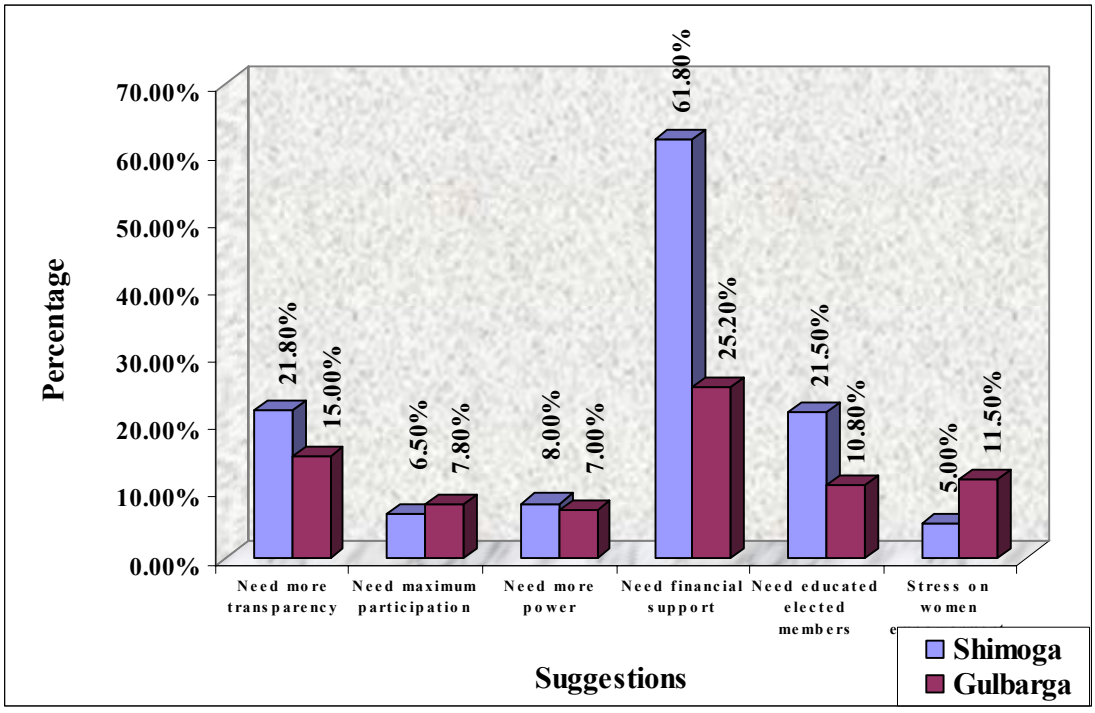


Table 4.73: Number and percent responses for the question 'What are your suggestions to Gramsabha for the development of villages?' by respondents of both the districts and results of test statistics

Suggestions		Districts		Total	CC	p-value
		Shimoga	Gulbarga			
Need more transparency	Number	87	60	147	.215	.108
	Percent	21.8%	15.0%	18.4%		
Need maximum participation	Number	26	31	57		
	Percent	6.5%	7.8%	7.1%		
Need more power	Number	32	28	60		
	Percent	8.0%	7.0%	7.5%		
Need financial support	Number	247	101	348		
	Percent	61.8%	25.2%	43.5%		
Need educated elected members	Number	86	43	129		
	Percent	21.5%	10.8%	16.1%		
Stress on women empowerment	Number	20	46	66		
	Percent	5.0%	11.5%	8.2%		
Total	Number	400	400	800		
	Percent	100.0%	100.0%	100.0%		

When the beneficiaries were asked about suggestions for the development of the villages, 43.5% of them suggested more financial support, 7.5% of them suggested need for more power, 18.4% of them wanted more transparency, 16.1% of them wanted more educated elected members, 8.2% of them indicated stress on women empowerment, and 7.1% of them wanted maximum participation. Further, contingency coefficient revealed a non-significant association between their responses and districts (CC=.215; p=.108), revealing that beneficiaries in both Shimoga and Gulbarga districts suggested more financial support.

Figure 4.30: Percent responses for the question 'What are your suggestions to Gramsabha for the development of villages?' by respondents of both the districts



CHAPTER – V

SUMMARY AND CONCLUSION

5.1 INTRODUCTION

In this concluding chapter, the summary and conclusions of the study is presented. For the convenience of the study, the chapter is divided into two sections. Section A contains of a succinct summary of the study and section B deals with the conclusion and findings of the study.

SECTION – A: SUMMARY OF THE STUDY

5.2 SUMMARY

The Gramsabha and the local government are examples for the administrative and political skill of the Indian mind. With the 73rd Amendment to the Indian Constitution a three tier Panchayat Raj system was brought into practice and that provided greater recognition to their role. The clause 243(A) of the 73rd Amendment describes the Gramsabha and states that it should turn out into a legislative body of the village. Presently Karnataka has legislated the Karnataka Panchayat Raj Act 1993 with the purpose of decentralization of governance. The clause 3(A) of the Panchayat Raj Act deals with the Gramsabha. It is expected that the visualization, planning and execution of rural development programmes should take place at village level instead of at state or national level. This change is expected to ensure greater participation of people in political activities and alround progress of the rural areas.

With regard to summary of different chapters of this research study, the first chapter deals with importance of Gram Panchayat, the concept of Gramsabha and its development, the concept of rural development, the views of social and political thinkers on rural development, role of local governments in developing countries and

the role of Gramsabha in rural development have been analysed. The Gram Panchayat and the Gramsabha are the two faces of the concept of development. By directing the rights and duties of the people through the Gramsabhas the panchayats involve them in the social and political mainstream. The removal of regional imbalances, rural development, providing social justice, decentralisation of power, etc. are considered to be the formulae for development. The concept of rural development is changing and evolving incorporating the ideas of different thinkers and views. These views have been able to provide new direction to the idea of rural development. Even though the local governments and Gramsabhas are playing a vital role in development some of the issues like loss of rural reality, depletion of natural resources, misuse of local resources, over cultivation, industrialisation, environmental pollution are creating new problems. Therefore there is a need to achieve development without losing rural richness, culture and traditions. Rural development should be accomplished keeping all these factors in mind. That should be the first and foremost objective of every Gramsabha and local government.

In the second chapter the origin and growth of Gramsabhas in India at different historical periods like ancient, pre-independence and post-independence periods is discussed. Since India was ruled by the British for nearly two centuries, our local governments have been highly influenced by the British thought. There is an urgent need to adopt the thinking of Gandhiji, Rabindranath Tagore and others into our local governments. By doing so our way of life, regionalism, natural environment, geographical factors, etc., can become integral to development. There is a need to free the concept of development from mere industrialisation and modernisation, and shape it on the basis of our nationality and individuality by our local governments and Gramsabhas.

Chapter three upholds the importance of Gramsabhas, even though they are not provided the constitutional status similar to the local governments, in the matter of rural development. The activities of the Gramsabhas as performed today are not satisfactory even when they select the beneficiaries, discuss development programmes, decide various priorities and participate politically in various activities. During the study it was found that poor administration and corruption in some Panchayats has made Gramsabha non-effective functional and weak body. Therefore there is need to assign greater power and legal protection to the Panchayats.

The fourth chapter makes a comparative study of Gramsabhas of Shimoga and Gulbarga districts. The Gramsabhas of Shimoga function comparatively developed than that of Gulbarga. The role and functioning of Gramsabhas in the poor, resource deficient and over-populated Gulbarga district is quite miserable. There is need to revive Gramsabhas in this district and the state and central governments are required to give top priority to this task.

SECTION – B: CONCLUSION

5.3 EVALUATION

The democratic system in India is basically a political concept and the most important political ideal as well. Liberty, Equality and Fraternity are its components. The concept constitutes political, economic, social, cultural and other freedoms of human behavior. Democracy is not just a political ideal but social and individual goal as well. The Gramsabhas are the backbone of the democratic system, which claims, the responsibility of the government is to achieve social good, individual liberty and development. The Gramsabha is the instrument of people's power. This political institution, controlled by the public opinion is the only means of achieving rural development. The day today needs of the rural community are provided by the administrative power entrusted to the Gramsabhas.

The Panchayat Raj system plays a vital role in strengthening the Gramsabhas and has a prominent place in realizing the goals of democracy in India. Even in a rich state like Karnataka there are a lot of imbalances of natural recourses which hamper the uniform development of all regions. The state is trying to remove these regional imbalances through appropriate rural development programs, decentralization of power and thereby accomplish social and economic justice. Since ancient times the Gramsabhas have been recognized as instruments of nation building and our constitution too accepts their importance.

The concept of rural development has been evolving over a period of time. The earlier belief that the development should be based on traditional values has made way to the principle that for building a strong, mature nation, the politically, intellectually and administratively more relevant 'civil society' should be the pivot of development. Citizen's welfare being the objective of establishing local governments, it is expected that the rural population gets the necessary training and education in civic affairs by taking part in these institutions. That way it prepares them for the political role they are expected to play.

The political, social and economic thinkers have long debated about the role of Gramsabha and local self government in the rural development. There were opinions both for and against their role. Particularly in developing countries the Gramsabhas have a prominent role in rural development. Today the Gramsabhas keep the rural people informed of the objectives of democracy and involve the marginalized and exploited sections of population into the political main stream and help them march into the sphere of development. Through this process the Gramsabhas provide an enlightened, responsible civil society to the nation.

The concept of Gramsabha is not alien to India. It has a long historical background dating back to the Vedic period. Under the British rule the local governments were referred as 'little republics'. Lord Mayo and Lord Rippen contributed immensely in providing a new dimension to the local governments. After independence the government of India, which found the need to strengthen and streamline the structure and functions of local governments appointed various committees. The 1957 Balwant Rai Mehta Committee; 1963 Santhanam Committees; 1977 Ashok Mehta Committee; 1982 C.H. Hanumanth Rao Committee; 1985 G.V.K. Rao Committee; 1986 L.M. Singhvi Committee; 1988 Sacharia Committee and the 1988 Tungan Committee have given valuable suggestions to make local governments effective and purposeful. By incorporating a incorporating and improvising the recommendations of these committees, Government of India accorded constitutional status to the Panchayat Raj system through the 73rd Constitutional Amendment and strengthened the Gramsabhas. Karnataka too has a long historical background of working with local governments. After independence, legislations like. Mysore village Panchayats and local Boards Act 1959, Kondajji Basappa Committee, The Karnataka Zilla Parishads, Taluk Panchayat Samities, Mandal Panchayat and Nyaya Panchayats Act 1983, Karnataka Panchayat Raj Act 1993, etc. are major initiatives taken to form the Gramsabha and make them effective instruments of governance.

With regard to powers and functioning of the Gramsabhas in Karnataka, they are constituted as per provisions of the Article 40 of the constitution and function in a systematic way. The Gramsabhas are convened by the Gram Panchayats as per the clause 3(A) of the Act, at least twice in a year and the Panchayats encourage people's participation by taking all necessary steps. Issues like, development projects, public opinion, needs of the locality and implementation of various development schemes

are discussed and decided in these Gramsabhas. The discussions and debates undertaken in these meetings help to identify the development needs of every village and empower people. The Gramsabhas enable every citizen to become a participant in the process of governance and development and thereby create political consciousness among the people at the grassroot level. It also helps to provide a political direction to the state as a whole.

5.4 VERIFICATION OF THE HYPOTHESES AND STATEMENT OF THESIS

In the light of the proposed research study, five hypotheses were formulated to guide the research work. Here we recall each hypothesis and verify it in the light of the finding and state the related thesis.

Hypothesis 1: For the efficient functioning of local governance Gramsabha has a vibrant role to play.

Verification: Gramsabha is the very life of the Local Self Governments because it creates an environment where every citizen of the country becomes aware of the happenings and political developments and shapes him/her into a responsible person. By doing so people are made to take responsibilities for their development also. Governments have a responsibility to make the benefits of development to reach every citizen in a just way and it does it though the Gramsabhas. Not only that the Gramsabha provides opportunities to the citizens to know about the various development activities, to decide about the programmes to be undertaken and to question about the shortcomings of these development activities. All these components of development reach the Central Government form the Gramsabhas passing through Gram Panchayats, Taluk Panchayat, Zilla Panchayats and State Governments. This shows the importance of the Gramsabha and therefore it is called the 'Voice of People'. Through the Gramsabhas citizens can keep an eternal vigil on elected representatives.

There are many obstacles and hindrance in some places for the effective functioning of the Gramsabhas. The irresponsibility of the Panchayat and its elected member has come in the way of convening of the Gramsabhas or their adjournments mid way. This factor is responsible for the fruits of development not reaching the people and preventing the dispensation social justice.

In case the Gramsabhas get empowered and function effectively with transparency and without corruption, then the local governments could become 'Little Republics' as claimed by Metcalf.

Thesis

In the case of rural development the local self-governments have to play an effective role, hence the Gramsabhas role becomes crucial. This understanding has made the state government to adopt the principles of administrative decentralisation in its functioning. But the Gramsabhas which are the foundation of the local self-government, without getting empowered to the expected level have failed in their functioning due to various reasons. This has weakened the role of Gramsabhas.

Hypothesis 2: People's awareness about Gramsabha is a pre-requisite for its effective functioning.

Verification: One of the most astonishing finding of this study is that some of the beneficiaries identified by the Gramsabhas are totally ignorant of the existence either Gramsabhas or Panchayat. This single factor of lack of awareness and non participation in the activities of Gramsabha makes the democratic process incomplete and keeps a section of population out of this process. The development will not be considered complete until all the people in each village are aware of the role and activities of their Gramsabha. The democratic system intends to involve the exploited, weaker, backward and marginalized sections in the development process through the Gramsabhas. If the villagers are not aware of a systemic arrangement for their participation in the democratic process the goal of nation building will not be achieved. Further it may also lead towards the rise of dictatorial tendencies in the country. Therefore it is necessary that every villager is aware of the powers and functions of Gramsabha. Only this awareness can empower the Gramsabhas and enable them to discharge their duties effectively.

Thesis

It is often said that 'knowledge is power' but the people who are the focus of development, particularly the identified few beneficiaries are unaware of the existence of Gramsabhas. This reality holds mirror to the failure of the working of the Gramsabhas. The Gramsabhas will not function effectively and optimally until every villager in every village does not get a clear understanding of the working of the Gramsabhas.

Hypothesis 3: The Panchayats will be effective only if Gramsabhas work properly with maximum participation of people.

Verification: At the centre of all development are the people, and development is a product of plans techniques and actions. It is also a continuous, dynamic process. The objective of rural development is to create a society which is savings oriented. The Gram Panchayats which are entrusted with this responsibility are dependent on Gramsabhas for the effective discharge of this responsibility. By maximum participation of people in the deliberations of the Gramsabha they can discuss and identify the basic needs of the village, devise appropriate strategies for development of the village and assure effective implementation of these programmes. When people do not participate in the Gramsabha, it would be deprived of people who require benefits of development and weaken the very foundation of the local self government. It is therefore obligatory on the part of the village community to attend the Gramsabha voluntarily and make it pro-active and work efficiently.

Thesis

Gramsabhas are a golden opportunity provided to the citizens to directly participate in the politics of the nation. But their participation in these Gramsabhas is quite disappointing, because lack of literacy, awareness and ignorance of some of the people.

Hypothesis 4: The Gramsabhas will be effective only if the Panchayat Raj Institutions are strong.

Verification: The responsibility of convening the Gramsabha solely rests with the local Gram Panchayat as per the constitution. To strengthen the Gramsabha, the elected members of the Panchayat and the staff have to own this responsibility and educate and encourage the villagers to attend these meetings. If the Gram Panchayats follow the administrative rules and regulations strictly and ensure transparent and corruption free administration, then the Gramsabhas will continue to exist as democratic institutions. If they are weakened the villagers will lose opportunities to participate in the governance of their locality. That will make democracy meaningless. If the Gramsabhas have to become strong and effective the Gram Panchayats which organize them also need to be empowered. For this to happen the Panchayats should have educated well intended members, good and efficient staff, sufficient financial resources, scientific and technical knowledge.

Thesis

The effective functioning of the Gramsabha, which is a part of the Gram Panchayat depends on Gram Panchayats. Today the Gram Panchayats are suffering from shortage of funds, corruption and absence of proper supervision as a result they have become weak and therefore they are incapable of involving Gramsabhas in the development activities completely.

Hypothesis 5: Lack of proper power and authority of Gramsabhas over village affairs are responsible for non-functioning of Gramsabhas.

Verification: Since Gramsabha meet once in six months they are not able to keep the villagers politically active all the time. Even though the activities like selection of beneficiaries, discussions on development activities etc take place in these meetings they are largely one day affairs. Only blue prints of the development activities are formed here and people lose interest about the implementation of these plans. There is also visible indifference among the people about the Gramsabha and its activities. Since most people's life depends on their daily earnings their participation in Gramsabha robs them of their livelihood. Therefore they hesitate to attend the meetings of Gramsabhas. There is a need to give more power to Gramsabha and make it compulsory to attend their meetings. In case the elected representatives fail to implement any development activities or indulge in corruption and other objectionable activities, people should be given power to call them back. The participation of women in the deliberations of Gramsabhas is highly unsatisfactory and there is a need to encourage their participation through a process of empowerment.

Thesis

One of the biggest hindrance in getting Gramsabhas involved in rural development is absence any significant power to them. For effective functioning and administrative transparency the Gramsabhas are required to be delegated more powers and they should be provided better constitutional safeguards.

5.5 MAJOR RESEARCH FINDINGS

The major findings of this study through observation of selected Gramsabhas are given below:

1. In this study undertaken to assess the role of Gramsabha in the rural development activities, the Shimoga and Gulbarga districts of Karnataka state which have regional, geographical, and economic diversities were chosen. Even though the statistical data indicates that the Shimoga district is more developed than the Gulbarga district in terms of most of the economic parameters, it has been reflected in the working of the Gramsabhas. The Shimoga district shows rapid improvement in the role of Gramsabha in rural development in comparison to the Gulbarga district. It can be observed that there is healthy competition between Gram Panchayaths for the development of the villages.

   The most crucial findings of the survey revealed that the significance of sanitation to safeguard human health is undeniable and has a crucial public health dimension. Access to sanitation has been essential for human dignity, health, and well-being. In the 2022 period, open-ground defecation is quite common today. Most of the time women are suffering like anything from lack of water and toilet facilities. Hardly 10 to 25 percent of the households in rural areas have such facilities in Gulbarga district In this regard.

   The survey which was conducted in the Gulbarga district reveals the health impacts of open defecation, increased risk of sexual exploitation, a threat to women's and young girls' privacy and dignity, and psychosocial stressors linked to open defecation, which observed the serious situation of poor sanitation in rural communities. The findings of the survey identified that open defecation causes infection and skin diseases, especially in rainy seasons. They struggled a lot

during their menstrual, pregnancy, and delivery times. It promotes poor health in women with long-term negative effects on their psychosocial well-being.

In a few situations, open defecation leads to increased mental and physical violence. Lack of household facilities forces many women to travel long distances from their houses. Privacy considerations, cultural norms or religious practices bound women to wait until dawn or dusk for defecation. The women expressed during the survey that young girls who defecate in a vacant area will be having so much of fear, shame, and helplessness. Sometimes they use to go for defecation in the well-established educational institution's campus.

In this regard, it can be noticed that the United Nations (UN) has called that sanitation has a major impact on individual Human Rights, arguing that health implications linked to access to open defecation, clean water, and poor sanitation are clear breaches of Human Rights. In other words, considering, the implications for women and physical security in that women practicing open defecation are high at risk to violence. The United Nations argues that the failure to address this at a national level is a form of violation of human rights.

2. The findings of this research study are that most of the beneficiaries in the Gulbarga district are unaware of the existence of the Gramsabha. It is both a surprise and a tragedy. Some of the women beneficiaries have availed of government facilities, even today, without directly attending the Gramsabhas but through the support of their male counter parts. This holds a mirror to the unsatisfactory participation of women in political activities.
3. Another interesting but sad findings is that in both the selected districts, some of the elected members of the Panchayat have no knowledge about the 73rd Constitutional Amendment in relation to local governments.

4. Many of the villagers and beneficiaries are not in a position to participate in discussions and decision-making process because of the illiteracy and communication difficulties in the rural areas.
5. In the surveyed Gram Panchayats of Gulbarga district widespread practice of social evils like child marriage is still existed in the Gulbarga district villages. The social taboos and illiteracy are hindering the women's representation in a major way. There is a need to take up steps in the Gramsabhas to contain and remove the prevailing social evils.
6. In the Gulbarga surveyed district, even though the educated young men and women are aware of the concept of the Gramsabha and its importance in the development of villages, their participation in the meetings is not satisfied.
7. Large scale absenteeism of people in the Gramsabhas is a common and very serious issue in the Gulbarga district. One of the main reasons behind this is the loss of wages for the day. Since most of the villagers are poor and their survival depends entirely on the wage they earn every day they give miss to the meetings. It is for this reason many voters do not attend the Gramsabha.
8. Since the Gramsabhas meet once in six months, it is difficult to make villagers proactive in political activities. Corruption is rampant in the administration of Gram Panchayat. Low-quality public works, and deficiencies in the execution of public works are hampering the development of the villages. By creating awareness about, the Right to Information Act (RTI) government development initiatives and bringing transparency in administration, the staff and the members of the Panchayats can be kept aware to the needs of the villagers. This can also act as a warning to the corrupt and the erring.

9. There is a need to create personal interest among the villagers regarding the Gramsabhas and make participatory democracy possible. In this direction the educated and committed members of the Panchayats have to play a pro-active role.
10. In the Gulbarga district and even in the Shimoga district caste system can be identified in some circumstances. Some of the people who belong to the backward community are still facing some major problems in the rural area.
11. It has come to know that the relationship between elected members and Gram Panchayath officers there is no healthy coordination while implementing policies and programs. There is a huge gap in their understanding.
12. Poor administration in the Gulbarga district Gram panchayats have become a non-effective functional and weak body in the villages, Panchayath President, co-president, and elected members require more power for the effective functioning of Gram Panchayaths.
13. Gram Panchayath institutions major problem has been associated with financial allotment from the state government. Both elected members and beneficiaries expressed from both districts that they need more power and financial support from the government.
14. The most satisfied and positive administration has been traced in the Shimoga district where most of the villagers are having toilet facilities with good water facilities. there is good coordination between the Panchayath and the people. Best utilization of Dam water and natural resources has increased rural people's income and standard of living.

5.6 POLICY SUGGESTIONS

The system of Local Self Government is continuously striving to improve the administrative potentiality in a vast country like India. Since long there have been many obstacles in the process of rural development and though the 73rd Amendment has many legislative provisions for rural development they have not yet been fully implemented. Their implementation is at a snail's pace. Further, there is a wide gap between legislation and action plans. In this background, this study has certain policy suggestions for the successful functioning of the Gramsabhas.

1. Karnataka Government should create awareness among the citizens and beneficiaries about Gramsabhas constituted under the Panchayat Raj system. It is also felt that compulsory attendance of every voter should be ensured in these Gramsabhas.
2. In the case of selection of beneficiaries indirect participation should not be allowed, rather direct participation must be made mandatory.
3. There is a need to prescribe a minimum educational qualification to candidates who get elected to the Panchayats, and to create awareness about the 73rd Constitutional Amendment among them.
4. There is a requirement that the proceedings of the Gramsabhas are to be video graphed and submitted to the government. But many Panchayats submit duplicate videos to satisfy this requirement. Serious action requires to be taken against such Panchayats.
5. For the successful functioning of the Panchayats there is a need for good financial support. The central and state governments should look into this matter and grant enhanced funding.

6. Not only undertaking various projects and infrastructures, care is also required for the management and maintenance of these projects.
7. The central and state governments should show a greater administrative and pro-development attitude towards the local governments.
8. There is urgent and special attention toward education policies in the Gulbarga district where the rural people's literacy rate is very less. These areas need special assistance programs for higher education and women's educational institution in a large number.
9. Government should provide general toilet facilities in every village, and it must be maintained with good water facilities to avoid open defecation in the Gulbarga district.
10. Government must take some action to improve dry land conversion into green land by adding manure to the soil which promotes the growth of several friendly microbes, insects, and worms. Their consistent movement will loosen the soil particles thus making it more fertile. This kind of improvement is very crucial especially in a district like Gulbarga because most of the geographical area is covered by dry land.
11. The government has to focus more on implementation of small scale industries which give much priority to the local sources utilization.

5.7 SUGGESTIONS FOR FUTURE RESEARCH

In the light of the study on The Role of Gramsabha in Rural Development – A Comparative Study of Shimoga and Gulbarga Districts, certain suggestions have been made for future research which are as follows.

1. This study is limited to Gramsabha and rural development only. Whereas issues like economic and social conditions, political and cultural trends, disaster

management, environments protection, women empowerment, agricultural, waste management etc which are related to the rural development also can be taken up for further research.

2. This study is limited to the comparison of the two districts of Karnataka. Future studies can be on Gramsabha and rural development in different states and comparison between them.
3. Studies can also be undertaken as to how historically Gramsabhas gave direction to the concept of the welfare state, what were the administrative and creative structures of these Gramsabhas, how far these can be adopted in modern times, etc.
4. There is a need to have an exclusive university or institute to undertake studies, train personnel, and create awareness about the Panchayat Raj system in the country. This can undertake research studies on issues related to rural development and local government.
5. The 73rd Constitutional Amendment stands in favor of Local Governments. There is scope for long-term research on laws and regulations governing the local governments, critical studies on the implementation of these laws and there is also a need for applied research and advanced research on issues related to local governments.

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APPENDIX – I

QUESTIONNAIRE FOR ELECTED MEMBERS

1. Taluk: _____ ☐☐☐

2. Village: _____ ☐☐☐☐☐

3. Zone/Hobli: _____ ☐☐

Respondent's Background

Sl. No.	Respondent Name	Age	Sex	Educational Qualification	Annual Income	Caste/Religion

Date: _____ Information Receiver

Remarks if any

QUESTIONNAIRE FOR THE ELECTED MEMBERS

1. Are you aware of 73rd constitutional amendment?

Yes/No

2. Is Gramsabha meeting conducted twice in a year?

Yes/No

3. If not, why?

1. Irresponsibility of Panchayat
2. People or not interested
3. No co-ordination in elected member

4. Has Gramasabha meeting was stopped or discontinued for any reasons?

Yes/No

5. If yes, what is the reason?

1. Irresponsibility of Panchayat
2. People are not interested.
3. No co-ordination in elected members
4. Other

6. Where Gramasabha meeting is conducted?

1. Panchayat premises
2. School premises
3. In the house of village chief
4. Premises of temple
5. Other

7. Do you attend Gramasabha meetings?

Yes/No

8. If not, why?

1. Work pressure
2. No time
3. Lack of good understanding between elected members
4. Upper caste dominate

9. What is the proportion of participation in Gramasabha discussions and decisions?

1. men participate in large scale
2. women participate in large scale
3. male and female both participate equally
4. people are not interested in this meeting

10. Do select beneficiaries in Gramasabha meeting?

Yes/No

11. On what basis do you select the beneficiaries?
    1. Financial status of village people
    2. Influence of powered people
    3. Annual income of the people
    4. Others

12. Does any sort influence you in selecting beneficiaries?

    Yes/No

13. If yes, how?
    1. Influence of political parties
    2. Influence of precedent and co-precedent of Panchayat
    3. Others

14. Have you complained the higher officials about the outer influences during selection of beneficiaries?

    Yes/No

15. Are you satisfied with the government financial allotment?

    Yes/No

16. What sort of developmental programs do you expect from the government?
    1. Need more Financial support
    2. Need god staff
    3. Need more power to Panchayat Raj institution
    4. All types of rural developments programme
    5. Others

17. Are there any plans or programmes by Gramasabha for women empowerment ?

    Yes/No

18. Do all government officials participate in Gramasabha meetings?

    Yes/no

19. Which of these government officials doesn't participate in Gramasabha meetings?
    1. Veterinary officer
    2. Engineers
    3. Health department
    4. Village accountant
    5. Others

20. Does Gram Panchayat have the facility of internet?

    Yes/No

21. Have you organized children Gramasabha?

Yes/No

22. If yes, have you fulfilled their demands?

Yes/No

23. Is media involving in Gramasabha happenings?

Yes/No

24. If yes how?

1. Giving advisements
2. Giving publicity
3. Creating awareness
4. No use

25. Do Panchayat members have healthy co-ordination?

Yes/No

26. If yes why?

1. Casteism
2. Different opinions
3. Divided policy
4. Other

27. Do villagers pay tax at scheduled time?

Yes/No

28. If no, why?

1. Financial statues of people
2. Irresponsibility of panchayat
3. Other

29. What are your opinion Gramasabha meetings?

1. Very good
2. Good
3. Neither good / Neither bad
4. Bad
5. Very bad

30. What are your suggestions to Gramasabha for the development of villages?

1. Need more transparence in administration
2. Need maximum participation of village people
3. Need more power to Grama Sabha
4. Need financial support
5. Need good and education elected member
6. Need more stress on women empowerment

APPENDIX – II

QUESTIONNAIRE FOR BENEFICIARIES

1. Taluk: _____ ☐☐☐

2. Village: _____ ☐☐☐☐☐

3. Zone/Hobli: _____ ☐☐

Respondent's Background

Sl. No.	Respondent Name	Age	Sex	Educational Qualification	Annual Income	Caste/Religion

Date: _____ Information Receiver

Remarks if any

QUESTIONNAIRE FOR THE BENEFICIARIES

1. Are you aware of Gramasabha? Yes/No

2. If yes, how?
    1. People
    2. Advertisement of Grama Panchayat
    3. Media
    4. Politicians
    5. Others

3. If no, why?
    1. Lack of Publicity
    2. Not interested
    3. Communication problem
    4. Illiteracy
    5. No awareness
    6. Others

4. Is Gramasabha conducting meeting twice in a year? Yes/No

5. If no, why?
    1. Irresponsibility of Panchayat
    2. People are not interested.
    3. No co-ordination in elected members.

6. Where Gramasabha meeting is conducted?
    1. Panchayat premises
    2. School premises
    3. In the house of village chief
    4. Premises of temple
    5. other

7. Has Gramasabha meeting was stopped or discontinued for any reasons?

Yes/No

8. If yes, what is the reason?
    1. Irresponsibility of Panchayat
    2. People are not interested.
    3. No co-ordination in Elected members.

9. Do you attend Gramasabha meetings? Yes/No

10. If yes, in how many Gramasabha meetings you have participated?

1-2	3-4	5-6	More than 6

11. If not participated why?
    1. Work pressure
    2. No use of attending it
    3. Time scarcity
    4. Dominant people oppression
    5. Others

12. Do you participate in Gramasabha discussions and decision making process?
    Yes/No

13. If yes which is topic that you discuss?
    1. Village development plans
    2. Sanitation
    3. The selection of beneficiaries
    4. Others

14. Is the discussion which you have participated have got the priority?
    Yes/No

15. If yes, which particular discussion the priority was given?
    1. Village development plans
    2. Sanitation
    3. The selection of beneficiaries
    4. Others

16. If no why?
    1. By the interference of dominant people in village
    2. Communication Problem
    3. The government official intervention
    4. By the politicians step in
    5. Dominancy on caste intervention
    6. Other

17. Does the Gramasabha select the beneficiaries at the meeting?
    Yes/No

18. Has the development programs designed by the Gramasabha have reached to you?
    Yes/No

19. If yes, which is the program that has been reached to you?
    1. Basava Vasathi Yojane
    2. Nirmala Bharatha Abhiyan
    3. Mahatma Gandhi Rastriya Udyoga Katri Yojane
    4. Indira Awaz Yojane
    5. Ambedkar Vasathi Yojane
    6. Gramena Ashraya Yojane

20. Have you faced any problem while receiving your benefits?
    Yes/No

21. If yes which was the problem that you faced?
    1. Had to follow corruption
    2. Delay policy
    3. Had to use influence

22. Did you participate in any auditing of the Gramasabha development?
    Yes/No

23. If no, why?
    1. No information
    2. No time
    3. Work pressure
    4. No awareness
    5. Not interested
    6. Other

24. Have you ever complained against government officials if they had done corruption?
    Yes/No

25. If yes to whom you have complained?
    1. Against president of panchayat
    2. Against co-president of panchayat
    3. Against elected members
    4. Against PDO Officers
    5. Against Secretary

26. Are the officials are under the investigations how you have compliant?
    Yes/No

27. Are you aware of RTI? Yes/No

28. Have you ever utilized the facility of RTI to know the information about Gramasabha? Yes/No

29. Do government officials participate in Gramasabha meetings?
    Yes/No

30. If no, which department officials will be absent?
    1. Education department
    2. Health department
    3. Veterinary officer
    4. Village accountant
    5. Engineers
    6. Others

31. Which of these development programs was implemented effectively, decision taken by Gramasabha?
    1. Street lights
    2. Drinking water
    3. Drainage construction
    4. Beneficiaries selection
    5. Toilet facility
    6. Others

32. Being a Panchayat member are you paying the taxes at provided time.

Yes/No

33. If no, why?
    1. Financial status of people
    2. People are not interested
    3. Irresponsibility of Panchayats

34. What is your opinion about Gramasabha?
    1. Very good
    2. Good
    3. Neither good / Neither bad
    4. Bad
    5. Very bad

35. What are your suggestions to Grama Sabha for the development of villages?
    1. Need more transparence in administration
    2. Need maximum participation of village people
    3. Need more power to Grama Sabha
    4. Need financial support
    5. Need good and education elected member
    6. Need more stress on women empowerment

APPENDIX – III

RURAL DEVELOPMENT PROGRAMMES IN INDIA, GOVERNMENT OF INDIA INITIATION

Sl. No.	Programme	Year of beginning	Objective
1	Community Development Programme (CDP)	1952	Overall development of rural areas with people's participation
2	Intensive Agriculture Development Programme (IADP)	1960-61	Provide loan, seeds, fertilizer tools to the farmers
3	Intensive Agriculture Area Programme	1964-65	To develop special harvest
4	High Yielding Variety Programme (HYVP)	1966-67	Increase productivity of foodgrains
5	Green Revolution	1966-67	Increase foodgrains
6	Rural Electrification Programme	July 1969	Electrification of rural area
7	Employment Guarantee Scheme of Maharastra	1972-73	Assist economically weaker section of rural society
8	Accelerated Rural Water Supply Programme (ARWSP)	1972-73	For providing drinking water to rural areas
9	Drought Prone Area Programme (DPAP)	1973	To achieve environmental balance and increase ground water
10	Crash Scheme for Rural Employment	1972-73	For rural employment
11	Marginal Farmers and Agricultural Labour Agency (MFALA)	1973-74	Financial and technical assistance for MF and SF
12	Small Farmers Development Agency (SFDA)	1974-75	Technical and financial assistance to small farmers
13	Command Area Development Programme (CADP)	1974-75	Increase irrigation capacities
14	National Institution of Rural Development	1977	Training, investigation and advisory organization
15	Desert Development Programme	1977-78	For environmental balance
16	Antyodaya Yojane	1977-78	Upliftment of poorest families in village community
17	Training Rural Youth for Self Employment (TRYSEM)	Aug 15 1979	Self employment for rural youth
18	Integrated Rural Development Programme (IRDP)	Oct 2 1980	Overall development of rural poor
19	National Rural Employment Programme (NREP)	1980	To provide profitable employment to rural poor
20	Development of women and children in rural areas (DWCRA)	Sep 1 1982	Self employment to rural women under BPL

Sl. No.	Programme	Year of beginning	Objective
21	Rural Landless Employment Guarantee Programme (RLEGP)	Aug 15 1983	Employment to landless farmers and labourers
22	Farmers Agricultural Service Centre	1983-84	To popularize agricultural techniques and tools
23	National Fund for Rural Development (NFRD)	Feb 1984	100% tax relate to financial assistance for RD
24	Comprehensive Crop Insurance Scheme	Apr 1 1985	Insurance of agricultural crops
25	Council for Advancement of People's Action and Rural Technology (CAPART)	Sep 1 1986	Increase rural prosperity
26	Service Area Account	Feb 1988	Credit policy of rural areas
27	Jawahar Rozgar Yojana	Apr 1989	Employment of rural unemployment
28	Agriculture and Rural Debt Relief Scheme (ARDRS)	1990	Exempt bank loans upto `10,000 for rural artisans and weavers
29	Supply of Improved Tool Kits to Rural Artisans	July 1992	To help rural craftsman
30	Employment Assurance Scheme	Oct 2 1993	100 days minimum employment
31	District Rural Development Agency (DRDA)	1993	Financial assistance for RD
32	Group Life Insurance Scheme in Rural Areas	1995-96	Insurance facilities on low premium
33	Ganga Kalyan Yojane	1997-98	Financial assistance for farmers (ground water)
34	Swarna Jayanthi Grama Swarozgar Yojana	Apr 1999	Eliminating rural poverty and unemployment
35	Jawahar Grama Samriddhi Yojane	Apr 1999	Demand driven rural infrastructure
36	Pradhana Mantri Gramodaya Yojane	2000	Basic requirement of rural areas
37	Pradhana Mantri Grama Sadak Yojane	Dec 25, 2000	Rural pacca roads
38	Khetri Mazdoor Yojana	2001-02	Insurance for landless labour
39	Sampurna Grameen Rozgar Yojana	Sep 25 2001	Providing employment and food security
40	Bharath Nirman Programme	Dec 16 2005	Development of rural infrastructure
41	MGNREGA	Feb 2 2006	100 days of rural development
42	National Rural Livelihood Mission	2011	Restructured from Swarna Jayanthi Gram Swarozgar Yojana
43	Backward Regions Grant Fund Programme (BRGF)	2006	Providing financial assistance

Source: *Panorama Year Book*. (2015). Agra: Pratiyogitha Darpan, p. 223.

APPENDIX – IV

KARNATAKA STATE RURAL DEVELOPMENT PROGRAMMES

I. Rajiv Gandhi Rural Housing Corporation
* 20.4.2000
* Nodal agency for all housing schemes
a. Rural Ashraya/Basava Vasathi Yojane
b. Ambedkar Housing Scheme
c. Indira Awas Yojane

II. Rural infrastructure
a. Karnataka Rural Infrastructure Development Limited previously called Land Army Corporation Renamed from August 2009.
b. Western Ghats Development Programme
c. Thirteenth Finance Commission Grants
d. Grama Swaraj Project
e. Suvarna Gramodaya Yojane

III. Rural water supply
a. Bharath Nirman/National Rural Drinking Water Programme (NRDWP)
b. World Bank Assisted Jalnirmal Project
c. Desert Development Programme (DDP)
d. Multi village project

IV. Rural sanitation
a. Swachha Bharath Mission
b. Nirmal Grama Puraskar
c. State Nirmal Awaral
d. IEC Activities

V. Rural energy programme
a. National Biogas Manure and Management Programme
b. Karnataka State Biofuel Policy
c. Source Belaku (street light at GPs)

VI. Rural infrastructure
a. PMGSY
b. CMGSY
c. Rural infrastructure development fund
* RIDF NABARD-15 (2009-10)
* RIDF NABARD-16 (2010-11)
* RIDF NABARD-17 (2011-12)
* RIDF NABARD-18 (2012-13)
* RIDF NABARD-19 (2013-14)

VII. Rural employment and livelihood
a. MGNREGA
b. Karnataka State Rural Livelihood Promotion Society/Sanjeevini

Source: Karnataka Economic Survey, 2014-15. Department of Statistics, GoK, 37th edition, pp. 73-108.

APPENDIX – V

THE CONSTITUTION (SEVENTY-THIRD AMENDMENT) ACT, 1992

Statement of Objects and Reasons appended to the Constitution (Seventy-second Amendment) Bill, 1991 which was enacted as the Constitution (Seventy-third Amendment) Act, 1992

STATEMENT OF OBJECTS AND REASONS

1. Though the Panchayati Raj Institutions have been in existence for a long time, it has been observed that these institutions have not been able to acquire the status and dignity of viable and responsive people's bodies due to a number of reasons including absence of regular elections, prolonged super sessions, insufficient representation of weaker sections like Scheduled Castes, Scheduled Tribes and women, inadequate devolution of powers and lack of financial resources.

2. Article 40 of the Constitution which enshrines one of the Directive Principles of State Policy lays down that the State shall take steps to organise village panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self-government. In the light of the experience in the last forty years and in view of the short-comings which have been observed, it is considered that there is an imperative need to enshrine in the Constitution certain basic and essential features of Panchayati Raj Institutions to impart certainty, continuity and strength to them.

3. Accordingly, it is proposed to add a new Part relating to Panchayats in the Constitution to provide for among other things, Gram Sabha in a village or group of villages; constitution of Panchayats at village and other level or levels; direct elections to all seats in Panchayats at the village and intermediate level, if any, and to the offices of Chairpersons of Panchayats at such levels; reservation of seats for the Scheduled Castes and Scheduled Tribes in proportion to their population for membership of Panchayats and office of Chairpersons in Panchayats at each level; reservation of not less than one-third of the seats for women; fixing tenure of 5 years for Panchayats and holding elections within a period of 6 months in the event of super session of any Panchayat; disqualifications for membership of Panchayats; evolution by the State Legislature of powers and responsibilities upon the Panchayats with respect to the preparation of plans for economic developments and social justice and for the implementation of development schemes; sound finance of the Panchayats by securing authorisation from State Legislatures for grants-in-aid to the Panchayats from the Consolidated Fund of the State, as also assignment to, or appropriation by, the Panchayats of the revenues of designated taxes, duties, tolls and fees; setting up of a Finance Commission within one year of the proposed amendment and thereafter every 5 years to review the financial position of Panchayats; auditing of accounts of the Panchayats; powers of State Legislatures to make provisions with respect to elections to Panchayats under the superintendence, direction and control of the chief electoral officer of the State; application of the provisions of the said Part to Union territories; excluding certain States and areas from the application of the provisions of the said Part; continuance of existing laws and Panchayats until one year from the commencement of the proposed amendment and barring interference by courts in electoral matters relating to Panchayats.

4. The Bill seeks to achieve the aforesaid objectives.

NEW DELHI — G. VENKAT SWAMY.

The 10th September, 1991.

THE CONSTITUTION (SEVENTY-THIRD AMENDMENT) ACT, 1992
[20th April, 1993]

An Act further to amend the Constitution of India. BE it enacted by Parliament in the Forty-third Year of the Republic of India as follows:-

1. Short title and commencement.-(1) This Act may be called the Constitution (Seventy-third Amendment) Act, 1992.

(2) It shall come into force on such date 680 as the Central Government may, by notification in the Official Gazette, appoint.

2. Insertion of new Part IX.- After Part VIII of the Constitution, the following Part shall be inserted, namely:-

PART IX

THE PANCHAYATS

243. Definitions.- In this Part, unless the context otherwise requires,-

(a) "district" means a district in a State;

(b) "Gram Sabha" means a body consisting of persons registered in the electoral rolls relating to a village comprised within the area of Panchayat at the village level;

(c) "Intermediate level" means a level between the village and district levels specified by the Governor of a State by public notification to be the intermediate level for the purposes of this Part;

(d) "Panchayat" means an institution (by whatever name called) of self-government constituted under article 243B, for the rural areas; (e) "Panchayat area" means the territorial area of a Panchayat;

(f) "population" means the population as ascertained at the last preceding census of which the relevant figures have been published;

(g) "village" means a village specified by the Governor by public notification to be a village for the purposes of this Part and includes a group of villages so specified.

243A. Gram Sabha.- A Gram Sabha may exercise such powers and perform such functions at the village level as the Legislature of a State may, by law, provide.

243B. Constitution of Panchayats.- (1) There shall be constituted in every State, Panchayats at the village, intermediate and district levels in accordance with the provisions of this Part.

(2) Notwithstanding anything in clause (1), Panchayats at the intermediate level may not be constituted in a State having a population not exceeding twenty lakhs.

243C. Composition of Panchayats.- (1) Subject to the provisions of this Part, the Legislature of a State may, by law, make provisions with respect to the composition of Panchayats:

Provided that the ratio between the population of the territorial area of a Panchayat at any level and the number of seats in such Panchayat to be filled by election shall, so far as practicable, be the same throughout the State.

(2) All the seats in a Panchayat shall be filled by persons chosen by direct election from territorial constituencies in the Panchayat area and; for this purpose, each Panchayat area shall be divided into territorial constituencies in such manner that the ratio between the population of each constituency and the number of seats allotted to it shall, so far as practicable, be the same throughout the Panchayat area.

(3) The Legislature of a State may, by law, provide for the representation-

(a) of the Chairpersons of the Panchayats at the village level, in the Panchayats at the intermediate level or, in the case of a State not having Panchayats at the intermediate level, in the Panchayats at the district level;

(b) of the Chairpersons of the Panchayats at the intermediate level, in the Panchayats at the district level;
(c) of the members of the House of the People and the members of the Legislative Assembly of the State representing constituencies which comprise wholly or partly a Panchayat area at a level other than the village level, in such Panchayat;
(d) of the members of the Council of States and the members of the Legislative Council of the State, where they are registered as electors within-
(i) a Panchayat area at the intermediate level, in Panchayat at the intermediate level;
(ii) a Panchayat area at the district level, in Panchayat at the district level.
(4) The Chairperson of a Panchayat and other members of a Panchayat whether or not chosen by direct election from territorial constituencies in the Panchayat area shall have the right to vote in the meetings of the Panchayats.
(5) The Chairperson of -
(a) a Panchayat at the village level shall be elected in such manner as the Legislature of a State may, by law, provide; and
(b) a Panchayat at the intermediate level or district level shall be elected by, and from amongst, the elected members thereof.
243D. Reservation of seats.- (1) Seats shall be reserved for-
(a) the Scheduled Castes; and
(b) the Scheduled Tribes,
in every Panchayat and the number of seats of reserved shall bear, as nearly as may be, the same proportion to the total number of seats to be filled by direct election in that Panchayat as the population of the Scheduled Castes in that Panchayat area or of the Scheduled Tribes in that Panchayat area bears to the total population of that area and such seats may be allotted by rotation to different constituencies in a Panchayat.
(2) Not less than one-third of the total number of seats reserved under clause (1) shall be reserved for women belonging to the Scheduled Castes or, as the case may be, the Scheduled Tribes.
(3) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat shall be reserved for women and such seats may be allotted by rotation to different constituencies in a Panchayat.
(4) The offices of the Chairpersons in the Panchayats at the village or any other level shall be reserved for the Scheduled Castes, the Scheduled Tribes and women in such manner as the Legislature of a State may, by law, provide:
Provided that the number of offices of Chairpersons reserved for the Scheduled Castes and the Scheduled Tribes in the Panchayats at each level in any State shall bear, as nearly as may be, the same proportion to the total number of such offices in the Panchayats at each level as the population of the Scheduled Castes in the State or of the Scheduled Tribes in the State bears to the total population of the State:
Provided further that not less than one-third of the total number of offices of Chairpersons in the Panchayats at each level shall be reserved for women:
Provided also that the number of offices reserved under this clause shall be allotted by rotation to different Panchayats at each level.
(5) The reservation of seats under clauses (1) and (2) and the reservation of offices of Chairpersons (other than the reservation for women) under clause (4) shall cease to have effect on the expiration of the period specified in article 334.
(6) Nothing in this Part shall prevent the Legislature of a State from making any provision for reservation of seats in any Panchayat or offices of Chairpersons in the Panchayats at any level in favour of backward class of citizens.

243E. Duration of Panchayats, etc.- (1) Every Panchayat, unless sooner dissolved under any law for the time being in force, shall continue for five years from the date appointed for its first meeting and no longer.
(2) No amendment of any law for the time being in force shall have the effect of causing dissolution of a Panchayat at any level, which is functioning immediately before such amendment, till the expiration of its duration specified in clause (1).
(3) An election to constitute a Panchayat shall be completed- (a) before the expiry of its duration specified in clause (1); (b) before the expiration of a period of six months from the date of its dissolution:
Provided that where the remainder of the period for which the dissolved Panchayat would have continued is less than six months, it shall not be necessary to hold any election under this clause for constituting the Panchayat for such period.
(4) A Panchayat constituted upon the dissolution of a Panchayat before the expiration of its duration shall continue only for the remainder of the period for which the dissolved Panchayat would have continued under clause (1) had it not been so dissolved.
243F. Disqualifications for membership.-(1) A person shall be disqualified for being chosen as, and for being, a member of a Panchayat-
(a) if he is so disqualified by or under any law for the time being in force for the purposes of elections to the Legislature of the State concerned:
Provided that no person shall be disqualified on the ground that he is less than twenty-five years of age, if he has attained the age of twenty-one years;
(b) if he is so disqualified by or under any law made by the Legislature of the State.
(2) If any question arises as to whether a member of a Panchayat has become subject to any of the disqualifications mentioned in clause (1), the question shall be referred for the decision of such authority and in such manner as the Legislature of a State may, by law, provide.
243G. Powers, authority and responsibilities of Panchayats.- Subject to the provisions of this Constitution, the Legislature of a State may, by law, endow the Panchayats with such powers and authority as may be necessary to enable them to function as institutions of self-government and such law may contain provisions for the devolution of powers and responsibilities upon Panchayats at the appropriate level, subject to such conditions as may be specified therein, with respect to-
(a) the preparation of plans for economic development and social justice;
(b) the implementation of schemes for economic development and social justice as may be entrusted to them including those in relation to the matters listed in the Eleventh Schedule.
243H. Powers to impose taxes by, and Funds of, the Panchayats.-The Legislature of a State may, by law,-
(a) authorise a Panchayat to levy, collect and appropriate such taxes, duties, tolls and fees in accordance with such procedure and subject to such limits;
(b) assign to a Panchayat such taxes, duties, tolls and fees levied and collected by the State Government for such purposes and subject to such conditions and limits;
(c) provide for making such grants-in-aid to the Panchayats from the Consolidated Fund of the State; and
(d) provide for Constitution of such Funds for crediting all moneys received, respectively, by or on behalf of the Panchayats and also for the withdrawal of such moneys therefrom, as may be specified in the law.
243-I. Constitution of Finance Commission to review financial position.-(1) The Governor of a State shall, as soon as may be within one year from the commencement

of the Constitution (Seventy-third Amendment) Act, 1992, and thereafter at the expiration of every fifth year, constitute a Finance Commission to review the financial position of the Panchayats and to make recommendations to the Governor as to-
(a) the principles which should govern-
(i) the distribution between the State and the Panchayats of the net proceeds of the taxes, duties, tolls and fees leviable by the State, which may be divided between them under this Part and the allocation between the Panchayats at all levels of their respective shares of such proceeds;
(ii) the determination of the taxes, duties, tolls and fees which may be assigned to, or appropriated by, the Panchayat;
(iii) the grants-in-aid to the Panchayats from the Consolidated Fund of the State;
(b) the measures needed to improve the financial position of the Panchayats;
(c) any other matter referred to the Finance Commission by the Governor in the interests of sound finance of the Panchayats.
(2) The Legislature of a State may, by law, provide for the composition of the commission, the qualifications which shall be requisite for appointment as members thereof and the manner in which they shall be selected.
(3) The Commission shall determine their procedure and shall have such powers in the performance of their functions as the Legislature of the State may, by law, confer on them.
(4) The Governor shall cause every recommendation made by the Commission under this article together with an explanatory memorandum as to the action taken thereon to be laid before the Legislature of the State.
243J. Audit of accounts of Panchayats.- The Legislature of a State may, by law, make provisions with respect to the maintenance of accounts by the Panchayats and the auditing of such accounts. 243K. Elections to the Panchayats.-(1) The superintendence, direction and control of the preparation of electoral rolls for, and the conduct of, all elections to the Panchayats shall be vested in a State Election Commission consisting of a State Election Commissioner to be appointed by the Governor.
(2) Subject to the provisions of any law made by the Legislature of a State, the conditions of service and tenure of office of the State Election Commissioner shall be such as the Governor may by rule determine:
Provided that the State Election Commissioner shall not be removed from his office except in like manner and on the like grounds as a Judge of a High Court and the conditions of service of the State Election Commissioner shall not be varied to his disadvantage after his appointment.
(3) The Governor of a State shall, when so requested by the State Election Commission, make available to the State Election Commission such staff as may be necessary for the discharge of the functions conferred on the State Election Commission by clause (1).
(4) Subject to the provisions of this Constitution, the Legislature of a State may, by law, make provision with respect to all matters relating to, or in connection with, elections to the Panchayats.
243L. Application to Union territories.-The provisions of this Part shall apply to the Union territories and shall, in their application to a Union territory, have effect as if the references to the Governor of a State were references to the Administrator of the Union territory appointed under article 239 and references to the Legislature or the Legislative Assembly of a State were references, in relation to a Union territory having a Legislative Assembly, to that Legislative Assembly:

Provided that the President may, by public notification, direct that the provisions of this Part shall apply to any Union territory or part thereof subject to such exceptions and modifications as he may specify in the notification.

243M. Part not to apply to certain areas.-(1) Nothing in this Part shall apply to the Scheduled Areas referred to in clause (1), and the tribal areas referred to in clause (2), of article 244. (2) Nothing in this Part shall apply to- (a) the States of Nagaland, Meghalaya and Mizoram; (b) the Hill Areas in the State of Manipur for which District Councils exist under any law for the time being in force.

(3) Nothing in this Part-

(a) relating to Panchayats at the district level shall apply to the hill areas of the District of Darjeeling in the State of West Bengal for which Darjeeling Gorkha Hill Council exists under any law for the time being in force;

(b) shall be construed to affect the functions and powers of the Darjeeling Gorkha Hill Council constituted under such law.

(4) Notwithstanding anything in this Constitution,-

(a) the Legislature of a State referred to in sub-clause (a) of clause (2) may, by law, extend this Part to that State, except the areas, if any, referred to in clause (1), if the Legislative Assembly of that State passes a resolution to that effect by a majority of the total membership of that House and by a majority of not less than two-thirds of the members of that House present and voting;

(b) Parliament may, by law, extend the provisions of this Part to the Scheduled Areas and the tribal areas referred to in clause (1) subject to such exceptions and modifications as may be specified in such law, and no such law shall be deemed to be an amendment of this Constitution for the purposes of article 368.

243N. Continuance of existing laws and Panchayats.-Notwithstanding anything in this Part, any provision of any law relating to Panchayats in force in a State immediately before the commencement of the Constitution (Seventy-third Amendment) Act, 1992, which is inconsistent with the provisions of this Part, shall continue to be in force until amended or repealed by a competent Legislature or other competent authority or until the expiration of one year from such commencement, whichever is earlier:

Provided that all the Panchayats existing immediately before such commencement shall continue till the expiration of their duration, unless sooner dissolved by a resolution passed to that effect by the Legislative Assembly of that State or, in the case of a State having a Legislative Council, by each House of the Legislature of that State.

243-O. Bar to interference by courts in electoral matters.- Notwithstanding anything in this Constitution,- (a) the validity of any law relating to the delimitation of constituencies or the allotment of seats to such constituencies, made or purporting to be made under article 243K, shall not be called in question in any court;

(b) no election to any Panchayat shall be called in question except by an election petition presented to such authority and in such manner as is provided for by or under any law made by the Legislature of a State.'.

Constitution, after sub-clause (b), the following sub-clause shall be inserted, namely:-

"(bb) the measures needed to augment the Consolidated Fund of a State to supplement the resources of the Panchayats in the State on the basis of the recommendations made by the Finance Commission of the State;".

Constitution, the following Schedule shall be added, namely:- "ELEVENTH SCHEDULE (Article 243G)

1. Agriculture, including agricultural extension.
2. Land improvement, implementation of land reforms, land consolidation and soil conservation.
3. Minor irrigation, water management and watershed development.
4. Animal husbandry, dairying and poultry.
5. Fisheries.
6. Social forestry and farm forestry.
7. Minor forest produce.
8. Small scale industries, including food processing industries.
9. Khadi, village and cottage industries.
10. Rural housing.
11. Drinking water.
12. Fuel and fodder.
13. Roads, culverts, bridges, ferries, waterways and other means of communication.
14. Rural electrification, including distribution of electricity.
15. Non-conventional energy sources.
16. Poverty alleviation programme.
17. Education, including primary and secondary schools.
18. Technical training and vocational education.
19. Adult and non-formal education.
20. Libraries.
21. Cultural activities.
22. Markets and fairs.
23. Health and sanitation, including hospitals, primary health centres and dispensaries.
24. Family welfare.
25. Women and child development.
26. Social welfare, including welfare of the handicapped and mentally retarded.
27. Welfare of the weaker sections, and in particular, of the Scheduled Castes and the Scheduled Tribes.
28. Public distribution system.
29. Maintenance of community assets".

APPENDIX – VI

PHOTOGRAPHS

Photograph 1: Nidige Gramapanchayath, Shimoga

Photograph 2: Bidire Gramapanchayath, Shimoga

Photograph 3: Singanamane Gramapanchayath, Shimoga

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Photograph 7: Gobbur Gramapanchayath, Gulbarga

Photograph 8: Field Work at Hagaraga Gramapanchayath, Gulbarga

APPENDIX – VII

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Children's Gram Sabha

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Abstract

Local self-government or Panchayath Raj System is the most accepted form of Indian administration. It has given an indelible impression in the minds of rural people. It is continuously spreading and advancing gradually to every state covering a substantial portion of humanity and Mahatma Gandhiji's welfare state concept. The essence of this Panchayat Raj System [PRS] the Gram Sabha has been a forerunner in making PRS vibrant, efficient institutions. The Gram Sabha has played a crucial role in taking not only people's but also political, social, patriotic aspirations and emotions of children to the government in order to construct the strongest nation forever. Gram Sabhaexecutes at the village or small-town level and is charged with the welfare and development of the entire rural area and its inhabitants, particularly in relation to children the Gram panchayath plays a crucial role in the implementation of survival protection development and participation rights of everychild. It is also responsible for ensuring the children enrolled in primary schools are given vast opportunities to frame their future. In Karnataka, there are still seemed to be children in the surrounding rural and tribal areas who were deprived of basic amenities proper sanitation primary health centers drainage system shortage of drinking water malnutrition, and a general lack of preservation of their infrastructure and public areas is a harsh reality that is not lost on the budding youth of these villages. The children's Gram Sabha which is introduced in 2006 mandates that every Gram Panchayath in Karnataka must conduct the children's Gram Sabha every year in November.Various NGOs and several Gram Panchayath have recently incorporated the idea in a progressive and structured manner and have revived this mandate. The children havebeen given a positive and constructive platform to advocate their problems and opinions in this forum. Children's Gram Sabha provides the solution to problems voice raised by the children and for the children by recognizing their voice and validating their fundamental rights it also enables to empower children to follow up on promises given. Their participation ultimately results in creating an effective change not just in their life also in their own community.

Keywords: - Gram Sabha, amenities, aspiration, advancement, substantial.

Objectives

- To know the importance of children'sparticipation in the local self-government
- To know the role of Gram Sabha in strengthening children's rights and consideration in the democratic concept
- Gram Sabha as a voice of rural children
-

Introduction

"Local institutions constitute the strength of nations. A nation may establish a system of free government but without local institutions, it cannot have the spirit of liberty".

Alexis De Tocqueville[1]

In India,human rights havebeen considered the soul of the democratic system. The optimum development of children through human rights attains special significance in the subject of national development. Child development encompasses the ways in which children acquire skills in a range of domains including social interaction and participation[2]. (UNICEF 2001)Hencechildren and theirvoices, interests, concerns, aspirations, and challenges deserved to be heard by any government system. Regarding this issue,Gram Sabha believes in Child Rights and their protection. It takesa serious view that children are bearers of human rights asa legal obligation of the United Nations Convention opinions on the Rights of the Child is to educate children about what their own basic human rights are the values and practice of human rights and citizenship.[3]

Gram Sabha and Children's Participation:

In India Children Gram Sabha has noticed recent political development which was expecting the fulfillment of the complete democratic concept. The Implementation of this policy in 2006 mandates that every Gram Panchayath in Karnataka must conduct the Children's Gram Sabha every year in the month of November and create a forum for the rural children to introducethemselves to the democratic concept. Such kind of involvement has given voiceto their rights, and it can be traced out that how Children's Gram Sabha plays its role in the empowerment ofchildren's rights.

1. **Introducing the Democracy**

"Children are subjects of rights rather than merely recipients of adult protection"

Convention by the United Nation.

All people have theright to express their views when decisions are being made that directly affect their lives and children are considered people too. Having a voice about one's rights is therefore essential to their fulfillment and no children should be left alone to fight the battles to achieve respect for their rights[4]

That's the reason children should be a part of the decision-making process. Promoting the involvement of young children is a means whereby they can acquire knowledge and understanding of political processes as well as strengthen their interest in and commitment to democracy. Hence Children need more opportunities to learn whattheir rights and duties are, and how their freedom is limited by the rights and duties. They need opportunities to participate in the democratic decision-making process from the grass-root level to the parliament level moreover, it is not sufficient to give children the right to be listened to, but it is also important to take what they have to say seriously. For the fulfillment of this issue effectively and efficiently Gram Sabha has been created in 2006, initiative mandates every Gram Panchayath in the state to conduct Gram Sabha for children every year. Through this program, children can express their problems, opinion, decision, and too. Here children from Child Rights Clubs and others would actively participate in child rights special Gram Sabha meetings and their participation is taken into consideration by the concerned community and by the local government.[5]In this meeting problems relating to child labor, child marriage, and child discrimination will be discussed. In this platform, children can realize how the government system formed and existed in the village on a constitutional basis, what the nature of the system is and how they will be a member of the village. In this context children totally introduce themselves to this concept of democracy and get a clear picture of it.

2. Freedom of Expression through Gram Sabha

There are many reasons for singling out children's rights in a separate human rights aspect. Children are not the possessions of parents nor of the state. They have equal status as members of the human family. Children rely on adults for the nurture and guidance they need to build up their independence. Such nurture is ideally found in adults in children's families. But when primary adult caretakers cannot meet children's needs, it is up to the state as the primary duty bearer to find an alternative in the best interests of every child. Practically every area of government policy from education to health affects them to some degree. Without children's participation or short-sightedpolicymakingfailing to take children into account has a negative impact on the future of all members of society. In many circumstances, most policymakers or governments do not interferewith children because generally children do not vote and take part in political processes. They have considered still developing and vulnerable. Without special attention to the opinions of children as expressed in family, in a school, in local communities even in governments children's views go unheard on the many important issues that affect them in the future.[6]Such kind of political forum has not failed to make children part of the democracy. Children Gram Sabha literally fulfilling the intent of the Indian Constitution Article 19(1) (a)which states that "all citizens shall have the right to freedom of speech and expression", the philosophy behind this Article lies in the preamble of the Constitution of India, where the solemn resolve is made to secure to all its citizen's liberty of thought and expression. In this plot, it can refer that Justice E.S. Venkataramaiah another former Judge of the Supreme Court had coated the 4 broad purposes of freedom of speech and expression in Indian Express v/s Union of India (1986):

- It helps an individual to attain self-fulfillment
- It assists in the discovery of truth
- It strengthens the capacity of individuals to participate in decision
- It provides a mechanism by which it would be possible to establish a reasonable balance between stability and social change.[7]ChildrenGram Sabha and its implementation show that children's earliest experience significantly influence their future development as well as the nation.

3. Assurance and Protection of Children's Rights

The problem of child labour exploitation is a major challenge to the progress of developing countries. Unfortunately, India, as it tops the list with the highest numbers of child labour in the world, and the problem of children, seems too severe than reflected. Child labours are "hidden workers" where "families shall have to go without their children's income for several years, a choice many poor parents will be unable to make without help."-BBC news. In this circumstance, the shocking factor is that there were 15 million child labours who were bonded as one estimated in 2000. Bonded child labour is practiced widely across many parts of rural India and it can be traceroute that along with these problems still there are many alive children's problems with female infanticide, sale of children and organs, child abuse, malnutrition etc[8]. By understanding all these major problems, the Constitution of India guarantees free and compulsory education to children between the age of 6 to 14 and prohibition the employment of children younger14 in any hazardous environment. In this context, the Gram Sabha also discusses problems of enrolment of all children in the schools, their attendance, and the development of schools in its jurisdiction. The health officer of the primary health center of the panchayat tool will attend the Gram Sabha and brief the Gram Sabha about the inoculation programs, children suffering from malnutrition and precautionary steps to be taken against diseases like Malaria, etc. The Gram Sabha also discusses the services and facilities to be provided by the health centers. In this way Gram Sabha trying to protect children's educational rights and improve children's health and standard of living[9].

4. Political Participation and decision making

The right of children to participate in decision-making in the local level matters that affect their lives.Gram Sabha by developing its mechanism in administrative execution can support the effective participation of children in public decision-making processes is possible in levels and in all contexts. Children's Gram Sabha with a number of approaches exists to support children's participation in public decision-making. It allows children to make their voices heard on important matters affecting their needs. It can also include healthcare, education, violence against children, child marriage, etc. while numerous approaches exist to ensure children can be expressive towards their rights to participate. Such kind of forum has the advantage of reaching a greater number of children day to day lives. Local structure often into national structure and linkages can be formed between local and national

councils and parliament in this way.Children's Gram Sabha can play an active role in their communities with the support of civil society, and it can also serve to bring recommendations to decision-makers.

What Gram Sabha can do more?

even though there are many opportunities for children to be a part of administration a number ofobstacles and barriers are preventing children's meaningful participation in public decision making. Problems like children'sviews are not considered serious or limit children'svoices. More than local level children are unable to get sufficient information to support their involvement or inadequate budgetary support frustrates theirparticipationin such processes. For all this, some suggestions are given as follows

1. **Ensuring children's effective and meaningful participation in public decision making**:- where government and policymakers seek to include the voice of children in policy formulating in a meaningful way, a number ofcriteria need to be taken into account.Gram Sabha must be conducted regularly without fail or delay and it should maintain transparencywith ethical approaches based on political values. Participation should be voluntary and relevant to create a child-friendly and enabling atmosphere. More than this Gram Sabha must treat every child with dignity, and equality to ensure the opportunity for all.

1. **Recognizing children's rights to take civic action:**
   Every state should expressly recognize the rights of children to engage in civic action including the rights to assemble peacefully, associate, and express themselves. Information required by children to exercise these rights should be given in a form that is easily accessible and understandable. Barriers to the exercise of their rights should be strictly removed.
2. **Access to Information:**
   It can be noticed that the most identical barrier to children's participation in accessing information is because most of the acts or laws of the country are not reachablefor all citizens of the village due to a lack of technical,and educational difficulty in accessing information. Children or students of the village are unable to know what kind of provisionsarethere for children's developmentand how they can be beneficiaries[10].To break all these barriersthere must be compulsory and special provisions for rural areas and even fordisabled children through Panchayath Raj Institutions.Children's participation and decision-making process must be heldin their presence and there must be
   - super accountability of government to its people
   - maintain transparency in government activities
   - increase public and children's influence in public policymaking
   - Easy accessibility of technology and internet facilities.

Moreover, Gram Sabha must create awareness of the right to information [RTI] is an act of the Parliament of India that sets out the rules and procedures regarding citizens' right to information. It replaced the former Freedom of Information Act, 2002.[11]Italso coats that the Right to Education Act, 2009 explains that schools have a duty to give information to local bodies or governments. Section 12 (3) says, "Every school shall provide such information as may be required by the appropriate government or the local authority as the case may be if school is established by the government or aided, it has to provide the information as 'Public Authority under the right to information act to every citizen seeking the information.[12]

Strong implementation of PESA Act 1996in Tribal Area

When the concept of Gram Sabhais discussed, it must not beignored the special constitutionalprovision ofthe1996 PESA Act(Panchayath Extension toScheduled Areas)which is the reflection of tribalpeople'sadministration. Because it can be observed that the governmenthas not reached completely all over the states and tribepeople are not showing much interest in the local self-government. Because people of the tribal area much believe in their own traditional practices and administration, they don't wish to have any kind of outsourcing influence in their village affairs. Due to this reason, many states tribe people are not able to come under the PRI system. In this view, it can be observed that rural or urban children can easily get all the benefits from the local and urban government. But tribe children still face major problems liketransportation, poverty, sanitization, health issues, child laboring, child marriage, teenage pregnancy, etc. these area children don't have a strong forum to raise their voices for violation of their rights. Such kind ofadmirative absence can lead thechildren is all the opportunities for constitutional rights and setthem back in all dimensions of the development program. Hence all the state governments must try to implement PESA Act all over the tribal area and must conduct children Gram Sabha toinvolve children and strengthen their constitutional rights.

Conclusion

If a nation wants to make the best decisions, then it needs the best participation available. Consulting children and understanding their perceptions, knowledge, and ideas are essential to the development of effective public policy. But one of the most effective ways of encouraging children to accept responsibilities is to first respect their rights. Gram Sabha can contribute to making the villages the best place. Gram Sabhais a crucial platform to involve children in governance. It recognizes children as equal citizens and gives them the vast opportunity to meet and question authorities, discuss their problems,become part of policymaking programs, and make recommendations for improvement of their standard of living.

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GORTERIA

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Post-Independent Establishment of Local Self-Government and Gram Sabha – Special Reference of Karnataka State

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Abstract:

The political, social, and economic thinkers have long debated the role of Gramsabha and local self-government in the context of rural development. There were opinions both for and against their role. Particularly in developing countries, the Gramsabhas have a prominent role in rural development. Today the Gramsabhas keep the rural people informed of the objectives of democracy and involve the marginalized and exploited sections of the population in the political mainstream and help them march into the sphere of development. Through this process, the Gramsabhas provide an enlightened, responsible civil society to the nation.

In this context, the concept of Gram Sabha is not alien to India and its democracy. It has a long historical background dating back to the Vedic period. Under the British rule the local governments were referred to as 'little republics'. Lord Mayo and Lord Rippen contributed immensely to providing a new dimension to the local governments. After independence, the government of India, which found the need to strengthen and streamline the structure and functions of local governments appointed various committees. The 1957 Balwant Rai Mehta Committee; 1963 Santhanam Committees; 1977 Ashok Mehta Committee; 1982 C.H. Hanumanth Rao Committee; 1985 G.V.K. Rao Committee; 1986 L.M. Singhvi Committee; 1988 Sacharia Committee and the 1988 Tungan Committee have given valuable suggestions to make local governments effective and purposeful. By incorporating and improvising the recommendations of these committees, the Government of India accorded constitutional status to the Panchayat Raj system through the 73rd Constitutional Amendment and strengthened the Gramsabhas. Karnataka too has a long historical background of working with local governments. After independence, legislations like. Mysore village Panchayats and local Boards Act 1959, Kondajji Basappa Committee, The Karnataka Zilla Parishads, Taluk Panchayat Samities, Mandal Panchayat, and Nyaya Panchayats Act 1983, Karnataka Panchayat Raj Act 1993, etc. are major initiatives taken to form the Gram Sabha and make them effective instruments of governance.

This article has tried to recall the historical background of the post-independent Panchayath Raj System in India when it is completing three decades of its establishment.

Keywords: Local- self-government, amendment, mainstream, marginalized.

Introduction:

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The democratic system in India is basically a political concept and the most important political ideal as well. Liberty, Equality, and Fraternity are its components. The concept constitutes political, economic, social, cultural, and other freedoms of human behavior. Democracy is not just a political ideal but a social and individual goal as well. The Gram Sabha is the backbone of the democratic system, which claims, the responsibility of the government is to achieve social good, individual liberty and development. The Gram Sabha is the instrument of people's power. This political institution, controlled by public opinion is the only means of achieving rural development. The day-to-day needs of the rural community are provided by the administrative power entrusted to the Gram Sabha.

The concept of rural development has been evolving over a period. The earlier belief that the development should be based on traditional values has made way for the principle that for building a strong, mature nation, the politically, intellectually, and administratively more relevant 'civil society' should be the pivot of development. Citizen's welfare is the objective of establishing local governments.

Objectives

The main objectives of the article are as follows.

1. To know the growth and evolution of the Panchayati Raj System in the post-independence period in India
2. To know about the committees and suggestions to bring local-self-government into the constitutional framework.

Independent India

The most significant influence on the government and national leaders in regard to the development of rural local self-government had been Mahathma Gandhiji, the father of the nation, who promoted the idea of revival of the traditional Panchayats as 'Gram Swaraj'. Gandhiji drew the attention of the people and government to the urgent need for constructing an instrument for the government of the country to recreate the village as self-sufficient and self-reliant entities with the village Panchayats playing the main role in supporting and encouraging the people. The task of preparing a sort of design for the local self- government in the constitution of independent India did not get necessary attention. Since the constitution is a basic document which direct each and every aspect of the institutional fabric of the country it was expected that it should also include and reflect the philosophy of Gandhiji with regard to democratic decentralization, but there was no harmony among the top leaders regarding the status and role to be assigned to the structure of rural local self-government in the constitution of India. To the wonder and surprise of everyone, the draft committee did not make any discussion about the democratic decentralization or 'Panchayat' for the rural masses of India. Late Shiman Narayan brought it to the notice of Mahatma Gandhi by writing a letter in which he said that, "the Constitution as foreshadowed makes no mention of the village Panchayats..." In his reply to this omission, the Mahatma Gandhi wrote a special article in the 'Harijan' issue of 21st

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December, 1947 and observed that it was certainly an omission calling for immediate attention, if India's independence was to reflect the people's voice.[1]

The draft committee formally presented the draft of the Constitution Assembly in November 1948. The non-inclusion of village community as the effective unit in the draft constitution prepared under the guidance Dr. B.R. Ambedkar sparked a severe controversy in the country.[2] When the committee did not provide any room for Gandhiji's concept of village swaraj and its omission had been widely criticised for over a year, people hopefully expected that the committee will have amends in the final draft. Replying to the criticism that committee has not represented the rural picture and that might have preferably been drafted on the ideology of democratic decentralization, Dr. Ambedkar referred on the floor of the constituent assembly, to one, Charles Metcalfe, who had once remarked, "Dynasty after dynasty tumbles down. Revolution succeeds revolution. Hindu, Pathan, Mughal, Marata, Sikh and English are all masters in turn but the village communities remain the same. In times of trouble they arm and fortify themselves. A hostile army passes through the country. The communities collect their little cattle within their walls, and let the enemy pass unprovoked." Such was the part, Dr. Ambedkar argued, which the village communities had played in the history of the country.[3] Dr. B.R. Ambedkar defended the draft committee's omission by saying, the revival of Panchayat and other ancient institutions would do more harm than good to the villagers in general and the downtrodden, low-caste people in particular. Thus, he wrote: "I hold that these village republics have been the ruination of India. I am, therefore, surprised that those who condemn provincialism and communalism should come forward as champion of the village. What is the village but a stink of localism and a den of ignorance, narrow mindedness and communalism. I am glad that the draft constitution has discarded the village and adopted individual as its unit." This perception was also well appreciated by others and very few came to his rescue.[4]

While Dr. B.R. Ambedkar expressed the draft committee's explanation about village Panchayat many freedom fighters, political leaders, took strong exception to Dr. B.R. Ambedkar. Regarding this Shri H.V. Kamath commented, "I do not see how we can uplift our country. Mahatma Gandhi taught us in almost the last mantra that he gave in the last days of his life to strive for Panchayati Raj. If Ambedkar cannot see his way to accept this, I do not see what remedy or panacea he has got of uplifting our villages ... If we lose sight of the strength of our polity we lose sight of everything".[5] At last by having a very big debate and a couple of amendments village Panchayats were included under 'Directive Principles of State Policy', under Article 40, in Part IV. It said, "The state should take steps to organize Village Panchayats and endow them with such power and authority as may be necessary to enable them to function as units of self-government".[6] However, no advisable legislation was enacted either at the national or state level to implement it.

In the four decades since the implementation of the Constitution, Panchayat Raj institution has travelled from the non-justifiable part of the Constitution to the justifiable part.

POST-INDEPENDENCE PERIOD

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After India attained independence in 1947, the role of local self-government attained a new significance. The advent of national planning in India during the fifties broadened the scope of rural extension. The first five year plan visualised Panchayat Raj institutions at the village level mainly as agencies for development, public welfare and land reforms. It was expected that the Panchayats at the village level were to be organised so as to facilitate them to assume the agency functions of the higher authorities. The second five year plan went a step further and specifically recommended a network of active Panchayats for securing the following.

- Comprehensive village planning.
- A more just and integrated social structure in rural areas.
- Development of a new type of leadership in order to facilitate the process of rapid transition of the rural society.
- A complete pattern of development administration in the districts envisaged in the programmes of community development and national extension services.[7]

COMMUNITY DEVELOPMENT PROGRAMME

In decades that followed, rural development was the sheet anchor programme of Independent India. This ambitious programme, known as Community Development Programme (CDP) was launched on 2nd October 1952 on the Gandhi Jayanti day. The programme was financed by the United States government under the Indo-US Technical Cooperation Agreement, signed in January 1952. In the first phase 52 Community projects were started in the all parts of the country together for necessary experience. The late Pandit Nehru inaugurating the project spoke in the stirring terms to the Indians, "The work we are about to start today is in the service of the motherland, in the service of the land which we are all part. We should serve her with hard work, with the sweat of our brow. If necessary, we shall shed our blood, so that millions of our country may go forward and that there may be an end to their trials and tribulations".[8] It was the first step to tackle the problem of rural India in a comprehensive and organized manner in free India. This programme popularly spread all over the country. This programme promised economic prosperity by including the desire for rural development and by protecting common people. The county was divided into over five thousand Community Development Blocks. At the block level the team of subject specialists headed by a generalist known as Block Development Officers (BDO) were appointed and during the initial stages of the programme substantial financial assistance was made available for various development activities.[9] Later on Block Advisory Committees were constituted to associate the community and the main purpose of the Committee was to advise the Block Development Officer and his team on planning and implementation of development programmes. But this experiment did not achieve the desired results as it had no statutory backing and also there was no organic link between the village Panchayats, Block Advisory Committees and the Districts Boards.

This led to the appointment of a team for the study of Community Projects and National Extension Service headed by Shree Balwant Rai G. Mehta in January, 1957.

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The team was structured to re-evaluate the economy and efficiency of community development projects and national extension services.

BALWANT RAI MEHTA STUDY TEAM REPORT

In 1957 Balwant Rai Mehta Committee studied the National Extension Service and Community Development Project and gauged the extent to which the movement has succeeded in utilising local initiatives and in creating institutions to ensure continuity in the process of developing social and economic conditions in rural areas. The Committee felt that "there should be a single representative and vigorous democratic institution to take charge of all aspects of development work in the rural areas ... it must not be cramped by too much control by the government or government agencies ... it must receive guidance which will help it to avoid mistakes. In the ultimate analysis, it must be an instrument expression of the local people's will in regard to local development".[10] It recommended that the concept of democratic decentralization should form the basis for the planning and implementation of the community development and national extension service programme. The important recommendations of the study team were as follows.

- There should be a three-tire structure of local self-governing bodies from the village to the district with organic linkage among them well defined and practical.
- Adequate administrative powers may be entrusted to these bodies to avoid excessive state control.
- These powers should be transferred to the new bodies to enable them to discharge their responsibilities.
- Adequate resources should be transferred to the new bodies to enable them to discharge their responsibilities.
- The system evolved should aim at further devolution and dispersal of responsibilities in the future in the real sense.
- State Government should not duplicate their functioning.[11]

The study team also recommended that such a body, if created, has to be statutory, elective, and comprehensive in its duty and function, equipped with the necessary executive machinery and in possession of adequate resources. It must not be cramped by too much control by the government or by government agencies. Further it emphatically stated that this body can develop programmes which are of exclusive interest for the areas. In such matters, the State Government will cease to operate within the area and in special circumstances when it has to do through the agency of this local body.[12]

This team work report was submitted on 24th November 1957. The report was quite exhaustive, with 18 sections and all recommendations focusing on democratic decentralization. The National Development Council accepted these recommendations and communicated to states in January 1958. Consequently, the states and union territories enacted laws for establishment of Panchayati Raj Institution with the exception of states of Meghalaya, Mizoram, Nagaland and Union Territory of Lakshadweep. There was acceptance of the Panchayats tiers differently. Rajasthan was the first state in the country to adopt the Panchayati Raj system at Nagpur on the

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2nd October 1959. All states had passed Panchayat Acts and by mid-1960's Panchayats had reached all parts of the country. There was enthusiasm in rural India and the people felt that they had a say in affairs which affected their daily lives. Kerala and Jammu and Kashmir had accepted only one-tier system – the village Panchayat. Karnataka, Himachala Pradesh and Orissa had two tier systems – Village Panchayat and Panchayat Samiti. Due to the interest generated by the Panchayati Raj institutions several states set-up committees to assess their working and recommend measures for improvement.[13]

K. SANTHANAM COMMITTEE

One of the prime areas of concern of the Panchayati Raj Institutions (PRIs) and which had long debates was fiscal decentralisation. K. Santhanam Committee was appointed to look solely at the issue of PRIs finances, in 1963. The committee expressed the below mentioned views:

- Panchayats should have special powers to levy special tax on land revenues and home taxes.
- People should not be burdened with too many taxes.
- All grants at the state level should be mobilised and sent in a consolidated form to various PRIs.
- A Panchayat Raj Finance Corporation should be set up to look into the financial resources of PRIs at all levels, provide loans and financial assistance to these grassroots level governments and also provide non- financial requirements of villages.[14]

These issues have been taken up by the State Finance Commissions (SFC) which were required to select taxes for assignment and sharing, recognizing the principles for such level of grants and recommend the final distribution of state's transfers to local authority.

Regarding the governmental structure in India, the extent and rhythm of the involvement of the Panchayat Raj institutions in the basic planning and implementation of development programme was also subject to wide variations from State to State and even within in the state. The report of the Ministry of Community Development 1964-65 said that younger and better leadership was emerging by the Panchayat Raj Institutions and there was an ultimate satisfaction among the people with the working of the institutions. Admittedly, the PRIs gave a boost to the leadership by creating new seats of power to be filled by the competitive mechanism of democratic elections. But the phase of ascendancy in the history of the Panchayat Raj Institution stated seeing its decline and the commitment of democratic values weakened with the passing away of the first Prime Minister of India, Pandit Jawaharlal Nehru. In this period the flow of funds for the block development slowed down considerably and non-devolution of the sources of revenues proved to be the greatest stumbling block in the performance of these local level institutions.

The remarkable causes that contributed to the decline of the PRIs, mainly during 1966-67 was the Ministry of Community Development was reduced to the status of a department and brought under the Ministry of Food and Agriculture

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and the name of "Community Development" was dropped and replaced as "Rural Development" in 1971. This issue made the political leaders, planners, and bureaucracy consider the PRIs mostly as agencies of development and not as 'little republic'. Elections of the local governments were not conducted properly and elected chairmen were suspended or removed in many cases and there was a feeling that the PRIs are dominated by economically or socially privileged sections of society and have as such facilitated the emergence of oligarchic forces yielding no benefits to weaker sections.[15] Thus the idea of local self-government lost its meaning and scope.

ASHOK MEHTA COMMITTEE

With this backdrop, it was observed by several state level committees and regional reports that the Panchayat Raj system was becoming weak and unsuccessful. Therefore, the Janata Party Government at the centre took major steps, and appointed a high level committee on PRIs in 1977 under the Chairmanship of Ashok Mehta. The committee was entrusted with the task of enquiring into the causes responsible for the poor performance of PRIs and revival of Panchayat Raj system in the context of prominence in the draft plan on the removal of rural poverty within a time bound period of ten years.

The following are the main recommendations of the Ashok Mehta Committee:

- The main thrust of the recommendations was the plea for the adoption of a 'two-tier' system instead of three tiers of Balwant Rai Mehta Committee keeping in view the operational realities.
- The committee suggested the creation of bigger areas than present Panchayat as the second tier known as "Mandal Panchayats". The Mandal Panchayats will be the implementing body, covering a population of 15,000 to 20,000 thousand. The committee further felt that a cluster of villages would alone be able to ensure a balance between technological requirements and possibilities of popular participation in the decision-making.[16]
- Direct election for both the tiers Zilla Parishad and Mandal Panchayat with reservation of seats for SCs and STs in proportion to their population and for women two seats for those who get the highest votes in Panchayat election.
- The committee very categorically voted in favour of allowing the political parties participation in the elections of Panchayati Raj.
- In the discussion on structures and elections, an important recommendation made was that the State Government should not supersede for PRIs on partisan grounds and if super-session becomes necessary the bodies disbanded be replaced by elected ones within six months. Further the state government should not postpone elections. For assuring independent and timely elections to PRIs, the committee recommended that Panchayati Raj elections should be conducted by the Chief Election Officer of the state in consultation with the Chief Election Commissioner.[17]
- There should be devolution of financial and compulsory taxation power to Panchayati Raj institutions for mobilising enough resources of their own.

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- The committee felt that "The human factor is not only a component of growth but also shapes the texture of the society, in many ways, therefore committee suggested to deal with human resources development and relationship with other institutions such as voluntary agencies, for the process of rural development through PRIs.
- Finally the committee argued for constitutional sanction for PRIs.

The report of the committee is significant in its entirety but due to the fall of the Janata government Ashok Mehta committee recommendations were not implemented properly.

C.H. HANUMANTH RAO COMMITTEE

The Planning Commission was expecting effective people's participation in rural development through PRIs so that plans were more responsive to people's needs and aspirations. The Planning Commission experts under the leadership of Dr. C.H. Hanumantha Rao were appointed in 1982 to study as to how to structure plans at the district level. The committee recommended that decentralization of planning should take place. Development plans had remained centralized hence, participation of local people had been lacking. People should be associated with the right from the plan formulation stage. In 1984, the Prime Minister wrote to all the State Chief Ministers to take action without further delay to hold overdue elections to the PRIs.[18]

COMMITTEE ON ADMINISTRATIVE ARRANGEMENT FOR RURAL DEVELOPMENT REPORT (G.V.K. RAO COMMITTEE)

A Committee on Administrative Arrangements for Rural Development (CAARD) was constituted on 31st March 1985 by G.V.K. Rao as a chairperson to look into the role of the PRIs and their relationship with the proposed administrative set-up. This committee came up with several recommendations to provide a new turn to PRIs as given below:

- The committee suggested regular elections of PRIs in view of long super-session. The committee was emphatic that the PRIs have to be activised and given all support needed so that they can emerge as an effective organization to handle people's problems.
- The presidents of Zilla Parishad can be directly elected for a term co-terminus with Zilla Parishad, or for one year each on 'Mayoral Pattern'. The work of the Zilla Parishad should be performed by a number of sub-committees, elected on the basis of the proportional representation in order to secure participatory democracy.[19]
- At the district level PRIs should be allocated important role in planning, implementation and monitoring of rural development programmes.
- Some of the main plans and functions at the district level may have to be transferred to the district level for effective and efficient decentralized district planning.
- The concept of district budget should get a practical shape without any further delay.

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- The district Development Commissioner (DDC) may be made Chief Executive of Zilla Parishad to handle the responsibilities for planning and implementation of various development programmes.
- Besides, for the integration of all rural development programmes, one of the vital suggestions of the committee was for overall planning at the district level. All the development plans should be assisted by a District Planning Board (DPB) with the planning cell. The plans are to be structured by the DPB and sent to Zilla Parishad for review and authentication.

This committee's suggestions follows Ashok Mehta Committee's model with some modifications. But there is no doubt G.V.K. Rao committee of 1895 (CAARD) gave special emphasis to the PRIs.

L.M. SINGHVI COMMITTEE 1986

The government of India set up a L.M. Singhvi Committee in June, 1986 for revitalization of PRIs and review the existing administrative arrangements for rural development. The committee felt that initially development and democracy was to march hand in hand. But within a few years of inauguration of the new era, PRIs started to stagnate and decline. Mainly elected members in parliament and legislature were not willing to share their power. There was public apathy and indifference.

The main themes of the committee's report are:

- The committee felt that Indian villages and Gramsabhas are the republican base of our democratic nation. Committee considered the Gramsabha as the embodiment of direct democracy.
- The committee was of the view that the operational dynamics of PRIs should be directed to achieve community and social mobilization, transcending the barriers of religion, caste, and disparities of wealth and surmounting social disabilities. The PRIs should become the vehicles for hormogenization, socialization and secularization of national ethos.
- Perhaps for the first time the committee envisaged and recommended strongly that local self-government should be constituently recognized, protected and preserved by enclosing a new chapter in the constitution,[20] which became the basis for the 64th Constitutional Amendment Bill.
- Local self-government particularly PRIs should be constitutionally proclaimed as the third tier of the government. Adding a separate chapter in the constitution would make the identity and integrity of PRIs reasonably and substantially inviolate.[21]
- PRIs must be provided with more financial resources.
- The committee also exhibited its grave concern over delay in the election of PRIs. It suggested regular elections, setting up of PRIs Judicial Tribunal to adjudicate disputes, etc.

SAKARIA COMMISSION

The Commission on Centre-State Relations, well known as Sakaria Commission structured by the Ministry of Home Affairs on 9th June 1988, under the Chairmanship of R.S. Sarkaria did not favour the idea of L.M. Singhvi Committee to

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confer constitutional status to the PRIs. For this reason the committee highly focused on decentralization power.

The Committee observed that, "while there is considerable reluctance to decentralize powers to the Districts, there has been even greater reluctance in most States to decentralize powers to the lower levels like Municipalities, Panchayats Samitis and Panchayats, in spite of explicit directive in Article 40 of the Constitution ... The objective of the decentralized planning cannot be achieved unless the Panchayati Raj and other local bodies are allowed full scope to play their role... It is necessary that elections are held regularly and adequate finance are devolved on these institutions".[22]

THUNGON COMMITTEE

A Parliamentary Consultative Sub-committee was set-up in 1988 under the Chairperson of P.K. Tungan to consider the type of political and administrative structure needed in the district for district planning. This committee examined the subject in greater detail and recommended a three-tier system with constitutional status, reservations for Scheduled Caste (SC)/Schedule Tribe (ST) and for women. Committee suggested regular elections and according constitutional status to the PRIs and making the Zilla Parishad the agency of plans and development. Later in the year 1988, the Indian National Congress, also appointed a committee headed by B.N. Gadgil which took the task of examining how best PRIs could be made effective. This committee also suggested for a three-tier system with reservation for women and weaker sections.

In spite of many committees being appointed to recommend the ways and means to revitalize and renovate PRIs these institutions failed to reach the goal of rural development. Having exhausted all the remedies to revive and rejuvenate these grass-root institutions, the course suggested by Dr. L.M. Singhvi Committee of conferring constitutional status to PRIs gained favour during the late 1980 and it goes to the credit and farsightedness of the Prime Minister late Rajiv Gandhi to have made an effort to accord constitutional status to PRIs in the form of the 64th Constitutional Amendment Bill, 1989.[23] The 64th Amendment Bill was prepared and introduced in the lower house of the Parliament. Unfortunately it got defeated in the Rajya Sabha as non-convincing. The Congress party lost the general elections too. In 1989, the National Front introduced the 74th Constitutional Amendment Bill, which could not become an Act because of the dissolution of the Ninth Lok Sabha. All these various suggestions and recommendations and means of strengthening PRIs were considered while formulating the new Constitutional Amendment Act.[24]

The National Front Government headed by V.P. Singh made attempt to bring a Bill on PRIs after deleting the controversial sections of the 64th Amendment but it could not materialize as the Ninth Lok Sabha was dissolved. Later in 1991 the Narasimha Rao Government brought a fresh Bill known as the Seventy Second Constitutional Amendment Bill.

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The Seventy Second Constitutional Amendment Bill was passed with near unanimity by the Lok Sabha on December 22, 1992 and by the Rajya Sabha on December 23, 1993. After having been ratified by 17 State Assemblies, this emerged as the Seventy Third constitutional Amendment Act, 1993 and came into force with effect from April 24, 1993.[25]

The passage of the Constitution amendment Act, 1992 marks a new era in the federal democratic system of the country and provided constitutional status to the PRIs. The main features of this Amendment are as below:

- Panchayats will be institutions of self-government.
- There will be a 'Gramsabha' for each village or group of villages comprising of all the adult members registered as voter in the Panchayat area.
- There shall be a three-tier system of Panchayats at village, intermediate block and district levels. Smaller states with population below 20 lakhs will have the option not to have an intermediate block Panchayat.[26]
- The Act also provided for reservation of seats, for the Scheduled Caste and Scheduled Tribes in proportion to their percentage to the total population of a Panchayats. It has further reserved seats of chairpersons for the SC and ST Candidates in all the three tiers of the new Panchayat Raj system in direct proportion to their percentage to the total population of the State, out of these reserved seats one-third will be reserved for SC and ST women. The 1993, Act also provides that one-third of the seats in the Panchayats at all levels will be reserved for women including SC and ST women.[27]
- Appointment of State Finance Commission to make recommendations as regards the financial powers of the Panchayats.[28]
- Every Panchayat shall have a uniform five year term and elections to constitute new bodies shall be completed before the expiry of the term. In the event of dissolution, elections will be held, compulsorily within six months. The reconstituted Panchayat will serve for the remaining period of the five-years.
- It will not be possible to dissolve the existing Panchayats by amending any act before the expiry of its duration.[29]
- There will an established independent Election Commission in the state for superintendence, direction and control of the election process and preparation of electoral roles.
- A new part, IX has been added to the Constitution of Arts, 243A to 243-O. A new schedule, viz. Eleventh Schedule, has also been added. Panchayats are proposed to be established at the village, intermediate and district levels and will be directly elected by electorate from territorial constituencies in the respective Panchayat area. The detailed provisions are to be made by the states subject to the constitutional provisions contained in part IX.[30]
- The Panchayats will receive adequate funds for carrying out their functions. Grants from state governments will constitute an important source of funding but state governments are also expected to assign the revenue of certain taxes to the

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Panchayats. In some cases the Panchayat will also be permitted to collect and retain the revenue it raises.[31]

- To promote bottom-up-planning the District Planning Commission (DPC) should be set up in every district.
- An indicative list of 29 items has been given in Eleventh Schedule of the Constitution. Panchayats are expected to play an effective role in planning and implementation of works related to these 29 items.[32]

ORIGIN AND GROWTH OF GRAMSABHA IN KARNATAKA

The State of Mysore (renamed as Karnataka in 1973) was formed in 1956 by bringing together erstwhile princely state of Mysore, districts of Bombay, Hyderabad, and districts of Madras and the centrally administered territory of Coorg. The state of Karnataka was ruled by many dynasties. History records that areas of Karnataka were ruled by the Shatavahanas (121 B.C to 174 A.D), the Kadambas (360 A.D to 565 A.D), Gangas (350 A.D to 1050 A.D), Chalukyas of Badami (375 A.D to 793 A.D), and Rastrakutas (735 A.D to 973 A.D). Inscriptions dating back to 1005 A.D provide considerable information on the subject.[33] The culture of Indian village bodies were very strong and different. Local governments were called by many different names like Grama, Nadu, Agrahara villages, and Vishya. These kinds of local government were strong during the time of Cholas. The assembly of the Mahajana (head of the families) served as the local body. At times, the village assembly was known in a statistical suffix as in the case of aivathu okkalu (50 families) or muvathu olkkalu (30 families). All the socio political and cultural activities were going through village assemblies.

The rule of Yadavas of Devagiri and Hoysalas (1200 to 1336 AD) was the most remarkable time in the history of Karnataka because history tells us that local governments functioned efficiently on their own. This continued till the Vijayanagara Empire. Local governments were like republics with their own financial support.

The Odeyars ruled Mysore from 1610 to 1761. It was from 1761 to 1799 that Mysore was under the rule of Hyder Ali and Tipu Sultan. During 1810, it again came back to the hands of Odeyars. Mummudi Krishnaraja Odeyar ruled until 1862. There were no major changes in the history of local governments during this period. A radical change in the Panchayats Raj system begins with the British colonial rule. As the British consolidated their rule, they introduced their own form of local governments in 1874 with the establishment of 'Local Fund Committee' in each district.[34] Hence they did not evoke local interest and initiative. Regarding the development of local self-government, Lord Rippon's resolution was the milestone in the history of Karnataka which tried to bring democracy in local governments. Lord Rippon's rules also paved way for the formation of the Mysore Local Boards Act of 1902.

On November 1, 1903, the Mysore Local Boards Act came into force, creating a three tier local government system for the first time in Mysore. It creates the village Panchayats with a nominated chairman, Taluk Board with sub divisional officer as president and deputy commissioner as president of District Board. The 1902 Act functioned for nearly a decade, and it had several defects. The government of Mysore

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formed two committees, one under the chairmanship of M. Kantharaj Urs and the second Local Finance Committee under the chairmanship of Dewan Bahudur C. Srinivas Iyanger. These committees recommended an elected majority in all districts and taluk boards and independent powers for the taluk boards. In this year ex-Dewan of Mysore, K.P. Puttanna Shetty organized a conference on local self government. This conference recommended the need for making the local governments.

All these improvements paved the way for the formation of the Mysore Local Board and village Panchayat Regulation Act in 1918. It provided for the village Panchayats with enhanced powers and participation by elected members. In fact this was the first remarkable step in establishing self governing bodies for rural areas in the state.

A new political atmosphere was created in the entire country after the Government of India Act of 1919, when Dyarchy, was introduced in the British ruled territories. This Act did have an impact on other regions including Mysore. It manifested in the Mysore village Panchayats Regulation of 1926 and the Mysore District Boards Regulation of 1926. This new legislation had proposed a two tier system of village Panchayats and the District Boards. Administrative convenience and efficiency were taken into account while opting for the said two levels – District Board at district level and Village Panchayat at village level. In spite of a new thrust on local institutions at the village and district levels, a linkage between the two at Taluk level or at subdivision level could have served the purpose more effectively. However, it was cut off following the Resolution of 1926.[35]

DEVELOPMENT OF AFTER 1947

In the wake of independence the trend was towards creating autonomous and effective local bodies. The concept of 'Gram Swaraj' which was recommended by Mahatma Gandhiji articulated this concern. This thought was having its own impact on Karnataka. After independence the princely state of Mysore came under the part of 'B' category states in the Indian Union. Later, several areas were added to Mysore. It was renamed as Karnataka in the year 1973. The new state tried to adjust itself to the changed condition and the requirements of the new political structure. In this situation, the government formed a Committee under the presidentship of V. Venkatappa in 1949. The committee was asked to suggest measures regarding the changes to be brought in local self-government. This committee recommended for two tier system. These were Grama Panchayats at the local level and the District Committee at the district level. According to this committee report the Mysore Village Panchayats and District Boards Act 1952, was formed. But the Act could not reach the expected goal.

In 1953, with the intention to strengthen local self government, a Local Board Enquiry Committee, well known as D.H. Chandrashekariah Committee was formed. The committee submitted its report in 1954 and suggested three tire systems with Taluk Boards at the intermediate levels, adding to the earlier system. But the suggestions were not implemented because as it was confirmed that the states were to be re-organized on the basis of regional languages by state reorganization commission in 1954-55.

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THE MYSORE VILLAGE PANCHAYATS AND LOCAL BOARDS ACT 1959

The Balwanth Rai Mehta Committee report brought out in 1955, created a new atmosphere and enthusiasm for bringing in Panchayat Rai system in India. On the basis of report of the above committee and also taking into consideration of the evolution of the local government setup in the state, a new local self-government system was introduced in the state through enactment of the Mysore Village Panchayat and Local Boards Act, 1959. The above act had the provision for a three-tier system consisting directly elected bodies at the village and taluk levels and indirectly constituted body at the district level. At the village level, there was village Panchayat and at taluk level, there was Taluk Development Board (TDB). District Development Councils (DDC) were created at district level consisting of MLAs, MPs and presidents of Taluk Development Boards as members. In addition to this, the state had nominated some district officers also as members of DDC. Reservation of seats to SCs/STs was provided at both village and taluk levels according to their population while two seats each at both level were provided for women. There was provision for nomination of one SC or ST and one women member in the DDC.[36] Comparatively, this new act was an improved attempt at powering PRIs. But this act had its own faults. It did not have provisions for financial autonomy and development programme for local self government.

KONDAJJI BASAPPA COMMITTEE

In the background of the limitations of 1959 Act, Kondajji Basappa Committee was formed. The committee recommended the constitution of an executive body like Zilla Parishad with non official chairman with transfer of more power to taluk development boards. It excluded MPs and MLAs from PRIs and provided for the implementation of Nyaya Panchayat. On this basis of these recommendations a bill entitled "The Mysore Panchayati Raj Bill 1964" was introduced. But the Bill was not passed due to the Congress government which was in power at that time was not in favour of the Bill and allowed it to lapse.

THE KARNATAKA ZILLA PARISHADS, TALUK PANCHAYAT SAMITIES, MANDAL PANCHAYAT AND NYAYA PANCHAYATS ACT 1983

The year 1985 marked a new era in the history of PRIs in Karnataka. For the very first time the Congress party lost power in the state and Janata party formed the government. The then Chief Minister, Ramakrishna Hegde was strongly committed to implement the slogan of 'Power of People'. He along with the rural development minister Abdul Nasir Sab started a new experiment on local self-government which stood on the recommendations of the Ashok Mehta Committee. The Janata government enacted a legislation called as The Karnataka Zilla Parishads, Taluk Panchayat Samities, Mandal Pachayats and Nyaya Panchayats Act, 1983. This act was approved by the president of India on the 10th July 1985. The main objective of the act was to provide for the decentralization of powers. The act was considered as the landmark in the history of local governments in India. Karnataka government for the first time showed willingness to make local governments a 'real centre of power'. This act was implemented in 14th August 1985. This act envisaged three tier

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Panchayat Raj system. It made the provision for the establishment of Zilla Parishad for each revenue district of the state, thus replacing the district development council under the earlier act. The Zilla Parishads were to be constituted through direct elections. It was made fully responsible for the planning and implementation of development programmes in the district. The president and vice-president were accorded the status of Minister of State and Deputy Ministers respectively. The taluk Panchayat samities at the intermediate level were a coordinating body without executive powers and mandal Panchayats for revenue villages or group of villages were also established. The act also provided for the establishment of Nyaya Panchayats for each Mandal. The Zilla Parishads and Mandal Panchayats had clearly defined jurisdiction for formulating schemes and programmes for promoting rural development. Another note worthily feature of the Act was setting up of a Gramsabha for each village. The Gramsabha was expected to meet at least twice in a year.[37] This act gave reservation to women members, SCs/STs, and to OBC women also. The implementation of this Act provided a new face to the Panchayat Raj system in Karnataka and this is the only Act which gives 25 percent reservation of seats for women in both Zilla Panchayat and Mandal Panchayat. This was a major development and in fact considered as the beginning for subsequent developments at the national level.

KARNATAKA PANCHAYAT RAJ ACT, 1993

The Constitutional 73rd Amendment, 1993 gave constitution frame work to the PRIs. It made holding election to the PRIs compulsory on the part of the state government. Act appended 11th schedule to the constitution which broadly mentions the functions of these bodies. Karnataka is the first state to implement it. The Karnataka government introduced the Karnataka Panchayat Raj Act 1993 in the legislature on 1st April 1993, with the approval by the both houses, it came in to effect from 10th May 1993.

GRAMSABHA

Today Gramsabha is a legislative body of gram Panchayat. It is compulsory to the Gram Panchayat to assemble a meeting of Gramsabha at least once in six months. It consists of all the adults who are in the voters list of the village and are the members of the gram Panchayat. Thus confirming to the mandatory requirement of the 73rd Amendment, Karnataka became the first state to adopt the Panchayat Raj Act on the basis of this amendment and holding elections to the Panchayat under the act. Since its enactment, it has been amended on many occasions, leading to some important changes in the Act. The Janata Dal Party which came to power in 1994, constituted an expert committee (The Nayak Committee) in the year 1995 with the intention to revamp the earlier 1993 Act. The committee recommended many reforms for the welfare of the people. The recommendations were incorporated in the year 1997. It incorporated provisions for consequential arrangements with regard to the position of the new bodies, division of funds and liabilities. In the year 1998 seven new districts were formed. Therefore, the number of Zilla Panchayats has gone up from 20 to 30. A more significant development has been the issue of an ordinance in February 1999, through which the population of Gram Panchayat was raised from

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10000 to 16000 as against 5000 to 7000 people. The reason given by the government is that under the earlier pattern the Zilla Panchayat was too small. They had limited resources and manpower and they were not capable of becoming effective instruments of development.[38]

The birth of Gramsabha in Karnataka has a long history originating from about 6th century A.D. The history of Gramsabha is one of promise and hope for village people in establishing their political identity.

SUMMARY

India being the country of villages has found its own identity by providing basic necessities to villages. Gramsabha is a formidable platform. Every citizen of the country is considered and identified. Mahathma Gandhiji's dream to construct a welfare state through villages can be attained with the help Gramsabha in every aspect.

Being under the clutches of British colonial rule Indian political, social, economical and cultural conditions had declined considerably. But today the phases of Gramsabha revolutionized the Indian administrative system. Gramsabhas are called as the 'Vidhana Soudhas' of villages.

The Gramsabha would direct the rights and duties of the local authorities through the active and voluntary participation of the local citizens under Panchayat Raj Act 1993. Such a system has identified itself as a magnificent political institute. The Gramsabhas have specified the conformity of citizenship to the people. Local administrative bodies are the weapons used against poverty. Local governments need to achieve overall development by giving primary importance to the proper utilization of resources. In India, local bodies are the grass root level organizations and explore techniques of administrative maintenance. In backdrop of these issues, developmental works of local government operations have provided commendable results.

Being the biggest democratic nation of the world, the decentralization of administration has transformed India into a prominent developing country. The decentralization of administration has provided certain powers to the local governance which has made the grassroots formidable with the involvement and influence of the country's every citizen in administration.

The Gramsabha has provided the desired space for civil society. Villages are the back bone of India. Gramsabha has made the rural citizens to involve in Indian political system. It also helps to involve people in the developmental programs in their villages. A platform for the discussion is created by the establishment of Gramsabha. Citizens get stabilization to act against the undone works.

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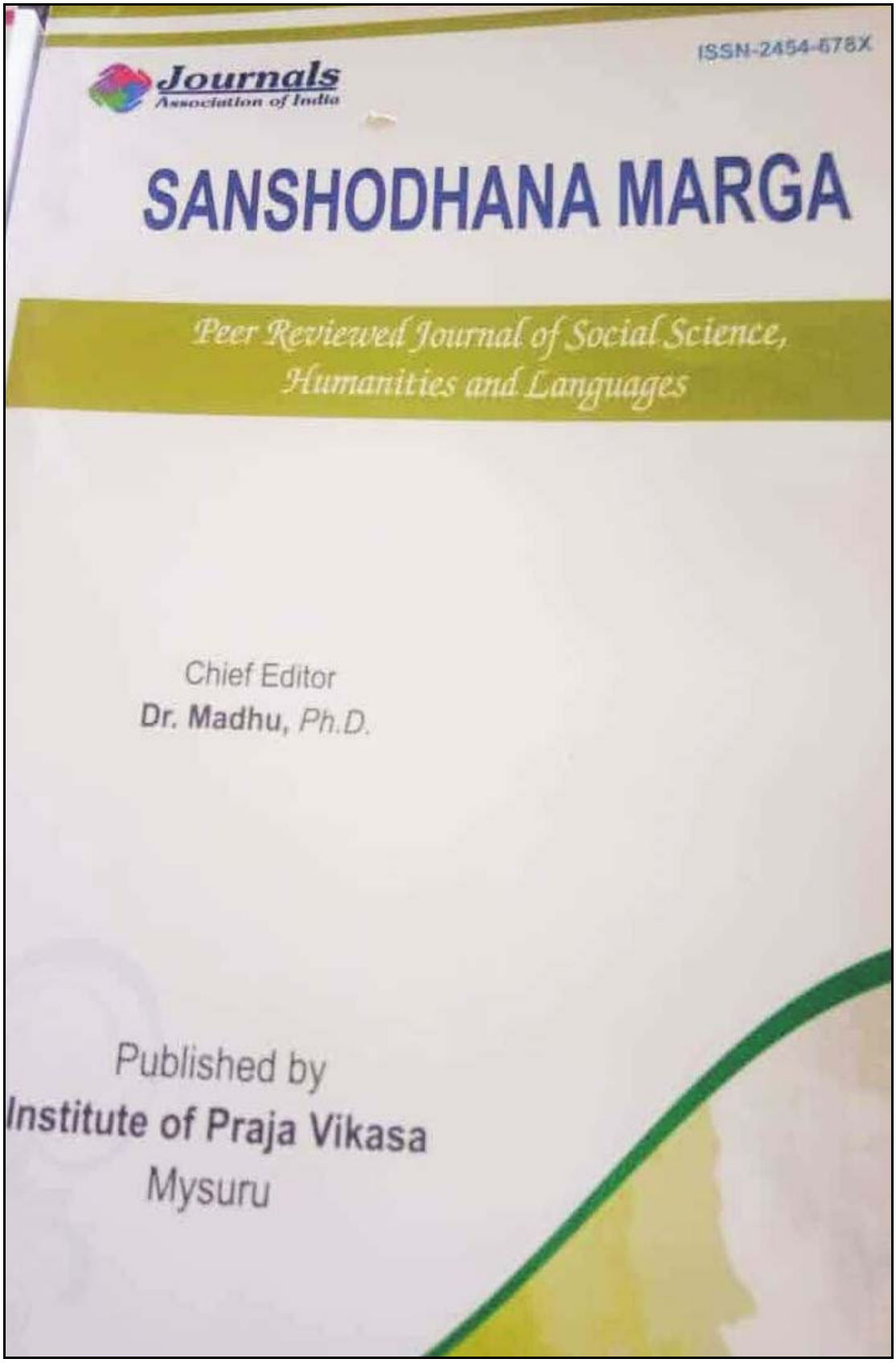
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09

THE STRUCTURE AND FUNCTIONS OF GRAMSABHA IN KARNATAKA

*Dr. Chandrika C.S

ABSTRACT

India has a great history of local self-government, and it is strongly believed that Decentralization is the heart of Panchayat Raj Institution through which efficient and effective administration is possible. The Local Self-Government has been proclaimed as the vehicle of political and administrative transformation in ruralIndia. Effective and meaningful execution and function of these bodies depend on the active proper structure andadequate power of Gram Sabha. The aim of every village being a republic and panchayath having powers has been translated into reality with the introduction of Gram Sabha and to enlist people's participation in rural reconstructions. Hence our father of the nation Mahatma Gandhi emphasized the important instrument of rural development and of nurturing and promoting the democratic system at the grass-root level.

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He asserted that unless Gram Panchayaths was invested with adequate powers local people cannot have a real "Swaraj" [Little Republic]. In the constitution of India Article 40 in Part IV has been introduced at Mahatma Gandhiji's insistence. The article states, "The State shall take steps to organize village panchayats and endow them with such powers and authority as many necessary to enable them to function as units of Local Self-Government. To reach the goal of a welfare state, modern India has establishedGram Panchayath and Gram Sabha meetingsfor the advanced and sustainable development of the country. In this article, it has been focused that how the power and functions of local government have all the authority and jurisdiction framed on a constitutional basis and how this panchayath will be the legislature, judiciary, and executive combined.

***Keywords*: Local governance, proclaimed, insistence.**

Objectives

- To know about the structure and function of Gram Sabha at the village level
- To understand the importance of the Gram Sabha
- To know the strengthening of Gram Sabha as part of national reconstruction

Introduction

> ***"Local institutions constitute the strength of nations. A nation may establish a system of free government but without local institutions, it cannot have the spirit of liberty."***
>
> —Alexis De Tocqueville[1]

Gram Sabha is the primary unit of the decentralization system with the elected representatives who are regularly and directly accountable to the people. The role of Gram Sabha is an essential component in rural development that can change the destiny of the nation in its meetings. Gram Sabha can bring political willpower even to the common man of a country. The real success of Gramsabha depends upon the quality of people occupying their seats in Gramsabha meetings. Effective functioning of Gramsabha makes Panchayat institutions abode of prosperity and dignity. In ancient city-states of Greece democracy and participatory decision-making were in vogue. Aristotle and other great philosophers of his time hailed this system as one of the best possible systems of government and administration. There was no scope for the negligence of citizen's needs and demands since each individual was part of the government mechanism. Mahatma Gandhiji expressed his opinion about Gram Sabha that "Democracy must, in essence, mean the art and science of mobilizing the entire physical,

economic and spiritual resources of all the various sections of the people in the societies of the common good of all", he believed the democracy enlightened and disciplined the world, and he says "I would like to go and live in villages. That is real India, my India.[2]

The spirit of the 73rd Amendment to the Constitution is to take the democratic governance and its institutions to the grass root levels and it states"In all states, there shall be a Gramsabha in each village to which the Panchayat will be accountable. The power and function shall be assigned by a law passed by the state legislature".

GRAMSABHA AND ITS IMPORTANCE

The concept of Gramsabha in India, as indigenous model of development since time immemorial manifests both as the national sensibility and ostentation; it is evolved through the ages, acquiring a definite programme of action. Decentralization through Panchayat Raj system provides the necessary avenue to the individual citizen and the community for their genuine and maximum self-expression as well as contribution to the social good. Panchayat Raj and Gramsabha were discovered to supply the local interest and excite local initiative in the field of development. These institutions are intended to be the schools for learning lessons of democratic responsibilities in political education. It is to prepare the citizen for responsible living and

to develop leaders who could take control of democratic intuitions at state and national level.[3]

The Gramsabha has a key role in bringing about transparency in the functioning of the Gram Panchayat, and in ensuring equitable distribution of benefits. Every Panchayat law gives a prominent legal position to the institution of the Gramsabha. Empowering the Gramsabha will surely dilute the discretionary powers of the Gram Panchayat members and reassert the character of villages as social units, regardless of whom the individuals vote for.[4]

The very spirit behind the introduction of these institutions has been to associate people in rural area with governance and there by involving them in decision making process. Thus, the Gramsabha have been a natural choice for building up an institutional structure to take governance closer to the people. The Gramsabha, an electoral college of voters, has the responsibility of promoting participatory democracy by providing key inputs for preparing development plans. Commenting on the importance of the Gramsabha, Rajani Kothari states that, "representative bodies have their inherent dynamics of power politics and willy-nilly end up vesting effective authority in the politician-bureaucrat nexus. Responsible and accountable is to provide larger citizen involvement in new variants of old institutions like Gramsabha

which can combine older forms of informal consensus-making mechanisms with the more formal, institutionalized and legal forms decreed by legislation. With the new awakening in the rural areas, these bodies have the potential of overseeing the working of elected bodies and over time with growing confidence that they cannot be brow- beaten by dominant individuals or castes, become a force to reckon with".[5]

Gramsabha can only provide an element of direct democracy where people are to be caught in a true, live and working sense. It is an institution through which the concept of participatory democracy takes firm roots in the orbit of small community, when face to face relationship obtain and direct communication with leadership and administration is established. The working of Gramsabha facilitates in boosting up the popular interest in political, civic and developmental affairs and their enthusiasm in all village people. On the whole the Gramsabha has ever played an important role in the following fields

- Strengthening of grass root democracy.
- Popular control over Panchayats.
- Better community harmony.
- Foundation of Panchayat Raj set up.
- Effective communication.
- Grass root agency for planning and development.

- Control over village level functionaries.
- Democratic supervision.
- As agency of social and political education.
- Closeness of policy making and policy execution.[6]

Gramsabha forum has high potential for grounding democracy at the grass roots facilitating socio-economic inclusion, participation in planning and implementation of development programmer and enduring accountability of the Panchayat to the electors.[7]

EVOLUTION OF GRAMSABHA

Though the importance of Panchayat Raj Institution was recognised in India in the late 1950's the policy makers have taken almost 45 years to attempt the statutory reforms to address the major issues in the local self government institutions in the form of 73rd Constitutional Amendment which has made specific provision for the establishment of Gramsabha. The Article 243(G) defines a village as one specified by the Governor by public notifications to be a village for the purpose of the Act and may as well include a group of villages so specified. Article 243(A) of the Constitution states that, "A Gramsabha may exercise such powers and perform such functions at the village level as the legislature of a state, may, by law, provide"[8] and Article 243(B)defines Gramsabha as "a body consisting of all persons registered as voters in the electoral roll

relating to the village within the area of the Panchayat at the village level".[9]

Gramsabha Under 1959 Act

The Act of 1959 had not mentioned the word Gramsabha anywhere and instead of that it had empowered the Gram Panchayat to convene a meeting of the adult residents of the village and to place before the meeting the statement of accounts, a report of the administration for the preceding year and work proposed for the following year.

Gramsabha Under 1983 Act

The 1983 Act, II chapter deals with the structural and functional aspects of Gramsabha. As per section 3.1 of this chapter, the Gramsabha was made up persons who were included in the electoral rolls pertaining to the particular village. The Deputy Commissioner had power to constitute a Gramsabha for a part of a village by notifications. The Gramsabha had to meet form time to time, at least twice in a year with a gap of six months. These meetings had to be presided over by the president of the Mandal Panchayat. The Gramsabha was entrusted with the following four functions,

- To prepare and promote development schemes for the village.
- To organize sanitation and drainage schemes.

- To mobilize voluntary labor and contribution in kind and cash for initiating programme for the community welfare.
- To assist the Mandal Panchayat in the implementation of development schemes and programmes.[10]

Gramsabha Under 1993 Act

The Karnataka Panchayat Raj Act, 1993 was enacted to bring the functioning of Panchayats in Karnataka in line with the national pattern. This Act replaced the earlier Act, namely Karnataka Zilla Parishads, Taluk Panchayat Samitis, Mandal Panchayat and Nyaya Panchayat ACT, 1983, consequent upon the changes proposed in the 73rd Constitutional Amendment. The new Act stipulated that,[11] Gramsabha as a body consisting of persons registered in the electoral roll relating to a village comprised within the area of a Gram Panchayat.[12] While realizing the importance of people's participation, the Act states in its preamble that the Panchayats have been established for promoting vital participation of the people and more effective implementation of rural development programmes. To make this possible Chapter II, Section 3 of the Act enjoins the Gram Panchayats to convene Gramsabha meetings form time to time, at least two meetings in a year with a gap of six months.[13]

MODIFICATION OF GRAMSABHA GUIDELINES

The efforts of the Government of Karnataka to streamline the process of conduction of Gramsabha meetings by modifying

the guidelines for instance, in the year 1999 (No.RDP.41.GPA.99-dated April 26-1999) the Government introduced new guidelines for holding Gramsabha meetings. As per these guidelines, moderators were introduced for the first time, had the responsibilities of moderating the proceedings and deliberations of the meetings and to explain about the various development programmes implemented by the Panchayats and development departments. The Gramsabha meetings were monitored and coordinated by the Executive Officer of the Taluk Panchayat with the prior knowledge of the presidents of the respective Gram Panchayat.

With a purpose of further streamlining the process of calling Gramsabha meetings, once again the Department of RDPR (Rural Development and Panchayat Raj) came out with new guidelines in the year 2001. As per the Circular, No. RDP:222:GPA:2001, "the Government is pleased to withdraw all earlier guidelines… and issue the new guidelines to enable smooth and effective conduct of Gramsabha in conformity with the Karnataka Panchayat Raj Act 1993, and in the true spirit of democratic decentralization." As per the new guidelines, the Gramsabha meetings had to be convened as per the calendar below.

- First quarterly meeting:April-May
- Second quarterly meeting:July-August

- Third quarterly meeting:October-November
- Fourth quarterly meeting:January – February

In the first meeting the Gramsabha was expected to consider and review the progress of previous year programmes, give an approval to annual plans and finalizethe lists of beneficiaries.

In the second meetings, the Gramsabha was given the responsibilities ofreviewing the work of Gram Panchayat for the first three months.

In the third meeting, the Gramsabha had to consider the action taken on the report on Jamabandhi conducted by the Gram Panchayat, half year review of action planned, review the demand collection and balance.

In the fourth meeting the Gramsabha had to discuss the plan details for the ensuing year, to initiate the process of selection of beneficiaries and revision and review of new taxes and fees. Deviating from earlier guidelines that entrusted the responsibility of calling meetings on the Executive Officer, the new guidelines authorized the President of the Gram Panchayat to call the Gramsabha meetings with at least one-tenth of the total electorate of the village or 100 members, whichever is less. As far as possible one-third of the members present should be women or belong to Scheduled Caste and Scheduled Tribes. Decisions to be taken or recommended are to be treated as

resolutions and should be decided either by voting or secret ballot.[14]

FORMATION OF GRAMSABHA

Gramsabha is the Prime Village Assembly consisting of the people themselves and not of their representatives. It forms the foundational tier or level of the entire structure of rural democracy. In a democracy, it is very important to ensure institutional responsiveness in favor of the people. Gramsabha has been created to operationlise/functionalise and expected to respond constructively, positively and continuously to the needs, problems, aspirations and interests of the people.[15]

Gram Panchayat and Gramsabha

Under the provision of the Article 40 of the Indian Constitution, the Gram Panchayat in Karnataka are constituted as detailed below.

Declaration of the Area of a Panchayat

Panchayat means any area declared under the clause 4 of the Act as the area of the Panchayat. Subject to the general or special provision of the relevant government orders, the Deputy Commissioner can declare a village or a group of villages, with a population not less than 5000 and not more than 7000 as the area of a Panchayat and specify its headquarters. In the districts of Belagavi, Chickmagalore, Dakshina Kannada, Dharwada,

Hassan, Kodagu, Shivamogga, Udupi, Haveri and Uttar Kannada, the government is entitled to notify areas with a population less than 2500 also as Panchayats. In addition, if necessary, the government can order any area as Panchayat without considering the population of that area, as a special case.[16]

STRUCTURE OF GRAM PANCHAYAT

As per the clause 5 of the Panchayat Act, for every 400 population or part there of one Panchayat member will be elected. The clause 4of the Act provides for election of one chairman and another as Vice Chairman from among the elected members of the Panchayat.

STRUCTURE OF GRAMSABHA

Karnataka state has recognized the role of Gramsabha in the developmentactivities and as such the Gram Panchayats constituted under clause 3(A) of Act, are compulsorily required to convene at least two meetings of the Gramsabha in a year. Here the term 'Gram' refers to the area or group of people notified for the purpose of the Act by the Government. Gramsabha which functions as an organ of Gram Panchayat is required to meet at least once in six months. If 1/10 of the members of the Gramsabha have submitted a request for a meeting a special meeting of the Gramsabha is to be convened.

Care will be taken to have a minimum gap of 3 months between two special meetings of the Gramsabha. When the convener of the special meetings fails to conduct the meeting as per rule 4 and 5 of the special meetings the Executive officer will convene the special meetings and the Panchayat Secretary will take necessary steps in this regard.[17]

PUBLIC NOTICE OF MEETINGS AND ITS AGENDA

The convener of the special meeting, with the help of Panchayat Secretary has to issue a public notice of the meeting and its agenda at least two weeks in advance. It should have information about the date and time and place of the meeting. Publicity may be given if necessary through, paper notifications, announcement and bills, posters or notification on the Panchayat notice board.

QUORUM FOR THE MEETING

The quorum for the meetings of the Gramsabha is not less than 1/10 of the membership or 100 members whichever is less. There should be a minimum of 10 members from each ward of the Panchayat area and among them 30% must be women. The number of scheduled caste and scheduled tribe members must be in proportion to their population.

CONDUCT OF GRAMSABHA MEETINGS

- The meetings of the Gramsabha are presided over by the Panchayat Chairman. In his absence the Vice-Chairman presides over the meetings. If both of them are absent a nominated member presides over the meetings.
- The Topics for discussion in the Gramsabha:The Gramsabha can discuss on most of the issues concerned with the Gram Panchayat like its finances, taxes, development activities, etc.

Some of them are

- Budget provisions.
- Details of various plans.
- Subject wise distribution of grants.
- Details of public works undertaken in the Panchayat area, the expenditure involved and material used etc.

The Gram Panchayat is also expected to present the following details to the Gramsabha.

- Explanatory note on the previous year's annual accounts of income and expenditure.
- Audit statement of the previous year and the action is taken report on that.
- Report on tax collection and action was taken in this regard.

MAIN OBJECTIVES OF THE GRAMSABHA

The main objectives of the Gramsabha are:

- Ensure people's participation in governance.
- Bring transparency in administration.
- Identifying problems at the local level, determining priority and finding solutions.
- Providing social justice.
- Effective implementation of the rural development programme.

Issues the Gramsabhas are required to take care include the following:

- The Gramsabhas is required to be convened at least twice in a year, particularly during April/May and October/November months. In order to conduct these meetings in a systematic way, the Executive officers of the Taluk Panchayats have to organize a meeting of all the Chairmen of the Gram Panchayats of the concerned taluk and discuss the procedures and modalities with them. A period of one week or ten days may be fixed to convene the Gramsabhas of all Gram Panchayats of the taluk. The timetable of the Gramsabha has to be notified at least two weeks in advance. The meetings may preferably schedule in the afternoons so as to enable maximum participation of members.
- The Executive officer should nominate an officer of the Taluk/Zilla Panchayat to participate as an observer and guide the discussions of the Gramsabha. The names of such officers

should also be notified in the calendar of the Gramsabha. It would be of great help to have an officer to assist the observer officer. Generally in Panchayats with large populations two or more officers are appointed as observers.

- The officers appointed as observers/ guides have the responsibility of giving advices to conduct the Gramsabhas in an organized way by following the rules and regulations, assisting discussions about the different activities of the various departments of the Taluk/Zilla Panchayats, recording the minutes of the discussions held and resolutions passed in the Gramsabha and bringing these matters to the notice of the Taluk/Zilla Panchayats. The officer nominated as observer must be well informed and conversant with the development activities of the Gram Panchayat, Taluk Panchayat Zilla Panchayat and must be able to answer questions raised by the members of the Gramsabha.
- The calendar of the Gramsabha is required to be notified on the notice board of the Gram Panchayat and Taluk Panchayats and given due publicity through Panchayat newsletters local dailies and radio, etc.
- In every village the date of Gramsabha is to be announced in a traditional manner by beating the drums at least a week before the scheduled date. This needs to be continued until the day before the scheduled Gramsabha.

- Gram Panchayat must ensure the attendance of the members in large number at the scheduled date and time of the Gramsabha. Especially they have to ensure attendance of women and other weaker sections in large number.
- To carry on the business of the Gramsabha, it is obligatory to ensure the attendance of scheduled caste and tribe members in proportion to their population. If the attendance of the total members is less than 10 percent of the voters of the village or 100 people, the Gramsabha is to be postponed to a future date but not beyond a week. There should be at least ten members from each ward of the Panchayats in these Gramsabhas. In the absence of the Chairman the Vice-Chairman or any other authorized member of the Panchayat can preside over the meetings of the Gramsabha.
- The officer designated as 'observer' should reach the village at least two hours prior to the scheduled meeting and satisfy himself that the Panchayat Secretary has taken necessary steps to hold the Gramsabha.
- The Panchayat Secretary has to prepare a detailed note on issues listed as agenda for the Gramsabha and get the approval of the gram Panchayat at least ten days in advance. A report containing the details of Panchayat's previous year's activities, current year's programmes, the latest audit report and the details of the agenda items of the Gramsabha is to be prepared and minimum of 100 copies of this report are to be

printed and may be sold to the members/publics at nominal price of one rupee.

- Gramsabha is not to be held as a mere formality. It should be held with interest and enthusiasm, for which the Gram Panchayat has to seek the cooperation of the people. They can arrange for pendal, loud-speakers etc to give it a festive look. For the purpose of record, photographs of the Gramsabha are to be sent to the Executive officer of the concerned Taluk Panchayat.[18]
- The Gram Panchayat may decide to invite officers or experts to give necessary directions and guidelines to Gramsabha. Following officers are essentially invited.
  - The Medical officer of the Primary Heath Centre.
  - The Managers of the Grameena Bank/Commercial Bank in Panchayat area.
  - The Veterinary Doctor or his Assistants in the Panchayat area.
  - The Chairman of the village water and hygiene Committee.
  - The respective Anganawadi Assistants.
  - The Engineer of the Engineering Section of the Zilla Panchayat who is in-charge of the concerned village.

If the above guidelines are followed the Gramsabha can function effectively.[19]

POWERS AND FUNCTIONS OF GRAMSABHAS

The Gramsabhas have to play a prominent role if the villages are to march towards development. Only effective Gramsabhas have ensured alround development of villages. This has become possible by presenting and discussing below mentioned issues in the Gramsabhas. The minutes of these discussions are to be recorded in the Gramsabha proceedings register.

The activities undertaken by the Gramsabha are listed here below.

- Report of activities undertaken by the Gram Panchayat since the last Gramsabha is presented and the resolutions and suggestions of the last Gramsabha and the action by the Panchayat there on.
- It is also informed of the taxes collected during the previous one year and pending cases and the details of water tax collected.
- The village accountant gives details of 'Birth and Deaths' if unregistered, for further action.
- Discussions are held about distribution of rations, old age pension, pension for handicapped etc, in Panchayat limits.

- The Gramsabha also discusses about problems of enrolment of all children in the schools, their attendance and development of schools in its jurisdiction.
- The Gramsabha also discusses about the hospitals and veterinary institutions and their activities. They educate the people about the precautions to be taken to protect the health and hygiene of people and cattle.
- The officers of the Panchayat give details of various plans and development activities undertaken, the expenditure incurred during the preceding year and the expenditure incurred by the committee in-charge of water supply and hygiene.
- Information regarding construction of toilets in the village and subsidy given for this purpose is to be presented.
- Anganwadi centers and their activities also are discussed in the Gramsabha.
- The lists of beneficiaries under various schemes are made after discussion.
- The Gramsabha discusses the activities and projects to be undertaken in coming years.
- It can discuss any other issue considered important with the permission of the Chairman.
- Steps are taken in the Gramsabhas held during October/November, to identify programmes to be implemented on priority basis, from the resources of the

Gram Panchayat and Taluk Panchayats in the next financial year. These programmes are community programmes and should help the comprehensive development of the village as a whole.

- Gramsabha is to be informed of the details of children admitted, not admitted, dropped out etc, in the primary, higher primary and secondary schools by the respective head teachers. The essential infrastructure requirements of these Schools will also be discussed.
- The Health officer of the primary health centre of the Panchayat tool will attend the Gramsabha and brief the Gramsabha about the inoculation programmes, children suffering from malnutrition and precautionary steps to be taken against disease like Malaria, etc. The Gramsabha discusses about the services and facilities to be provided by the health centers.
- In addition to the activities of the Gram Panchayats, the Gramsabha can discuss issues related to Taluk Panchayat and Zilla Panchayat too. e.g. Requirements of primary and secondary schools, primary health centers, veterinary clinics, roads and other public works etc. the decisions and recommendations of the Gramsabha in this regard are to be forwarded to the Executive officer of the Taluk Panchayat by the Gram Panchayat after scrutiny within ten days.

- The Secretary of the Gram Panchayat will identify the public works to be under taken under the Panchayat grants and place it before the Gramsabha and get its approval for incorporating it into the plans of the Panchayat.
- The concerned Executive officers of the Taluk Panchayats (while finalizing the Taluk Panchayat Plans), places the recommendations of the Gramsabhas for the consideration of the Taluk Panchayat. If these works cannot be included, due to any reason, the Gramsabha will be informed of the same. On the other hand if these are under the jurisdiction of the Zilla Panchayat the same will be brought to the Chief Executive officer of the Zilla Panchayat.
- The Executive officer of the Taluk Panchayat is expected to consolidate the entire proposals made by the Gramsabhas, which fall into the jurisdiction of the Zilla Panchayat within a week after the completion of the scheduled meetings of the Gramsabha.
- Normally the meetings of the Gramsabha are photographed or videographed. They are preserved in the Gram Panchayat for record and copies are sent to Taluk Panchayat Executive officer for information.
- Sometimes during the Gramsabha appropriate cultural activities are organized so as to create a festive ambience and create interest among the village population and there by ensure their greater involvement and participation.

- The government through its circular issued on 30thOctober2007 has ordered observation of Rights of Children's Month every year during the month of November. It has also issued detailed guidelines including-objectives of children's Gramsabha, date for Gramsabha, the place, time and programmes to be organized and the responsibility of Panchayat Chairmen, member secretaries, executive officers and the nodal officers in this regard.

As per these guidelines the children's Gramsabha are to be organized and should be utilized to protect the rights of children and find solutions to their problems and concerns.

Organizing Gramsabha is the joint responsibility of people's representatives and the government officers. The Law gives high priority to it, but to make it effective and there by realize Gandhiji's dream of Gram Swaraj, the people's representatives and officers concerned have to show sincerity. For this they have to create awareness among villagers about the need to get involved in the activities of Gramsabha.

Gramsabhas are a forum for people's participation in governance. It provides opportunity to the rural people to get involved in the development programmes of their locality and also make the administration transparent. In the background of these factors it is the responsibility of elected representatives,

officers and voters to see that the Gramsabhas function as per the rules and expectations of the Karnataka Panchayat Raj Act.[20]

CONCLUSION

Since ancient times Gramsabhas had a predominant role in the Indian administrative structure. The presence of such democratic institutions indicates a highly evolved system of governance. Gramsabhas are wonderful example for the working of direct democracy.

The present-day Gram Sabha prove the principle of decentralization that "the power of government should be transferred such that every level of administration should get such powers which it is capable of discharging effectively." Constitutionally too the Gram Sabhahas a lion's share in dispensing social, economic, political, and Individualfreedoms to the citizen. They are not just the guardians of the civic rights but also the sentinels of the fundamental duties. The very idea of Gramsabha is a matter of confidence and by extending support to it and getting actively involved in its functions the goal of rural development may be realized.

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Rural Development and Perspectives

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Abstract:

*The concept of rural development is universal supremacy as the goal and value-loaded concept in the Indian political philosophy and it's a continuous process and progress in the vision of modernity especially from political, social, and economic perspectives by nourishing the rich heritage of the country. The concept has multiple ideologies for constructive reforms intended for a noble society. Hence the father of the nation Mahatma Gandhiji rightly said that "**the soul of India lives in its villages**" and accordingly him only Panchayath Raj System is a political power is a basic requirement for the success of true democracy. In this context, it can be understood that the concept of rural development and the Panchayath Raj System are two faces of the same coin and without Panchayath Raj System sustainable rural development cannot be expected. In this regard, many Indian thinkers have contributed their thoughts on rural development from their own perspectives for the strong implementation of the Panchayath Raj System to revitalize rural development. Therefore, The Constitution of India brought a revolutionary movement through the 73rd constitutional amendment by introducing Panchayath Raj System on 24th April 1993 which can be considered a remarkable day in the history of Indian democracy. This article is trying to through some light on rural development and its perspectives in the Indian thinker's vision.*

***Keywords**: Perspective, supremacy, intended, revitalize, constitution, Panchayath Raj System, amendment.*

Introduction

In India, the concept of rural development is the problem and solution. Including Mahatma Gandhiji and many other thinkers who realized the importance of village panchayath as important equipment for rural development and for promoting social justice. They asserted that unless panchayath were invested with adequate powers, rural people cannot have real swaraj. So that it can be understood that sustainable rural development has become a buzzword. Hence Article 40 in para IV of the constitution of India was introduced to organize local self-government. In this regard World Commission on Environment and Development [WCED] describe rural development as "Sustainable development is a development that meets the needs of the present without compromising the ability of future generations to meet their own needs", and as a strategy, it is designed to improve the economic and social well being of a specific group of people as a discipline, it is multi-disciplinary in nature.

Objectives

- To understand the multi-dimensions of the rural development concept from thinkers' perspectives.
- To know the importance of local self-governance for rural development.

Rural Development in Political, And Social Thinkers' Perspective

India has identified itself as the greatest democratic country in the world by instituting the concept of decentralization of power or the Panchayat Raj system. The idea of this concept was given by Mohandas Karamchand Gandhi, popularly known as Mahatma Gandhiji, who played the leading role in securing India's political independence from British rule, by organizing and mobilizing Indian people from all walks of life in a peaceful and non-violent manner. Gandhiji's approach to India's rural development is holistic and is an integral part of his philosophy of non-violence respect for human nature, and dislike of exploitation and injustice. Influenced as he was by Tolstoy, Ruskin, and the teachings of The Gita. Gandhiji placed more emphasis on moral and spiritual values than economic motives as a means of overall

development.[1] Gandhiji did express his views on rural development by saying ***"independence must be at the bottom. Thus, every village will be a republic or Panchayat having full powers. It follows, therefore, that every village has to be self-sustained and capable of managing its affairs. This does not exclude dependence on, and willing help from neighbors or from the world. It will be the free and voluntary play of mutual forces… In this structure, composed of innumerable villages, there will be ever-widening, never ascending circles. Life will not have a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose center will be the individual always ready to perish for the village, the latter ready to perish for the circle of villages, till at last, the whole becomes one life composed of individuals, never aggressive in their arrogances but ever humble, sharing the majesty of the economic circle of which they are internal unities. Therefore, the outermost circumference will not wield power to crush the inner circle but will give strength to all within and derive its own strength from it.***[2] As discussed above the Gandhian perspective of 'rural development is based on his program of 'village swaraj' and 'swadeshi' movement to the utilization of local resources for development purposes. He opines most of the decision-making powers will vest in the village Panchayat rather than in the regional or national government. Gandhiji believes that rural prosperity can be ensured by the revival of Gram Panchayat, a self-governing village republic, natural skill talent, aptitude, and capabilities of its inhabitance. When Gandhiji talked of self-sufficient village units, that village community should not depend on the higher government for those needs that it could satisfy with local resources and local efforts. He visualized decentralized planning with local participation which would bring pressure on local representatives to respond to the local body.[3] Finally Gandhiji believed that human happiness with mental and moral development should be the supreme goal of society, and this goal should be achieved through decentralization of political and economic power for entire rural development to build up the strongest democratic country.

Rabindranath Tagore, the Nobel prize winner, played a unique role in the Swadeshi movement. He had himself been allured by rural India. It was his natural fascination and poetic mind coupled with practical experience with village farmers that helped Tagore to enunciate a new philosophy for rural development.[4] Rabindranath started the Sri Niketan scheme of rural development in 1921. In his view, rural development ***"sought to make villagers self-reliant and self-respectful acquainted with the cultural tradition of their own country competent to make efficient use of modern resources for the fullest development of their physical, social, economic, and intellectual conditions"***. Rabindranath Tagore's idea was included in both social and economic components of rural development.[5] At the Sarvodaya movement Jaya Prakash Narayan also cherished strengthening the rural villages. He was of the view that: A proper balance must be struck between a state government on the one hand and organs of local self-government, or Panchayat Raj institutions on the other. For this purpose, it may be necessary to provide for these Panchayat Raj institutions in the constitution itself and clearly shortlist their powers, so that they may exercise legitimate powers and remain answerable to their constituents.[6]

Bharata Ratna Shri Rajiv Gandhi has chartered a new phenomenon of leading the nation to the 21st century. Rajiv Gandhi was trying to create a new India, which was on the threshold of becoming a great global power. His dream of the Panchayat Raj System guides the country for all times to come. If India, today, has been rated more like a modern nation after Rajiv Gandhi's assassination, much of the credit for that belongs to the assassinated leader who played a crucial role in imparting a modern outlook to the nation during his only term as Prime Minister of India. The Panchayat Raj System for rural development is very close and had an emotional attachment to the heart of Shri Rajiv Gandhi. In order to achieve the Gandhian dream of 'Gram Swaraj,' Rajiv Gandhi had taken initiative for genuine democratic decentralization and empowerment of the villages, as self-sufficient village Republics. In Rajiv Gandhi's view, rural development meant, "***development has to mean the development of our villages. It is the villages that must be transformed. Indeed, once the villages are developed the cities will be automatically benefited, for the pressure on the cities will be lifted, and the unending migration from villages to cities will be checked. People, instead of fleeing from villages, will stay back and work in the villages, and as a result, the villages will progress. We must, therefore, shed the mentality of depending on the Government for everything. This can best be achieved through Panchayat Raj***".[7] This statement can explain the concept of Rajiv Gandhi about rural development.

Most of the above discussed social and political thinkers have opined in favor of local governments for achieving rural development, quite in contrast to them well-known social reformers and legal luminary. Dr. B.R. Ambedkar has expressed his opposition. Dr. Ambedkar who was the Chairman of the Constitution Drafting Committee refused to recognize the local governments, as of any use in the development of rural India. He felt that the practice of caste system and its exploitative nature is more prevalent in villages. Any importance to local governments would mean support for this unhealthy, exploitative social system. For

him, the social freedom to the exploited millions of Indians from their own countrymen was more important than the political freedom secured by British rule.

Regarding this Ambedkar ***says "is the village but a sink of localism, a den of ignorance, narrow-mindedness, and communalism? I am glad that the Draft Constitution has discarded the village and adopted the individuals as its unit***".[8] In this manner, in the opinion of Ambedkar, the assumption was that rural development is impossible through the local governments.

Rural Development in Democratic Perspective

Every constitution is a living instrument. As such, it grows with the passage of time. The Constitution of India is purely based on democratic perception, and it has given space to rural development by constituting local self-government which is a concept that associates people with local administration through popularly elected bodies. The concept of development applied in the specific context of rural India acquires a new meaning as rural development. Fundamentally, the development of a rural area means not only the aggregate development of the area but also the development of the people living in rural areas. The objective of rural development is multi-directional as well as multi-dimensional.[9] It is a political ideal and local self-government is the applied form of rural development. The founding father of the Indian local self-government Lord Ripon felt that the system of local self-government was necessary to train the people in the art of government to enable them to learn from experience and to open up avenues for political participation of the elected people. His concern was for the development of local self-government as an institution of democracy. In fact in spite of his ambivalence, he appeared to have been influenced by the intuitionist and instrumentalist perspective of rural development.[10] The concept of rural development in a democratic system has basic and the most glaring deficiency in our planned development process is the lack of people's participation and enthusiasm for involvement in the successful implementation of the plans for development at the grass-root level. This issue attracted the attention of the first prime minister of India Jawaharlal Nehru who was the father of plans that PRIs are going to be a bedrock for grassroots democracy. Unless this kind of grassroots democracy could be developed there would be a lack of participation in the democratic process would also be reflected in an equal lack of participation in the rural development process. In his view, PRIs are as integral to democratic development at the grassroots and this is how it is conceived. He says that India will progress only when the people living in villages become politically conscious. The progress of India is bound up with the progress in our rural village.[11] Therefore the relevance of PRS is greater for creating representative institutions capable of evoking local participation and initiative in rural development.

Rural Development in Economic Development Perspective

In the context of the widening gulf between rich and poor nations in the world today, Mayer and Baldwin's statement "***Instead of studying the wealth of nations, the study of the poverty of nations is of paramount importance today***" has become very relevant. In a rural and developing country like India, there are continuous efforts to develop the rural parts. In spite of these efforts, the conditions of Indian villages have failed to match with the developed nations. In this context Indian Nobel Laureate, Prof. Amartya Sen has stated 'by providing prominence to the goal of enhancing human competency, improved standard of living, health, knowledge, self-respect and effective involvement in community life and thereby promoting the ability to choose is the objective human welfare. This idea is perfectly applicable to the Indian villages because India largely being a rural country, unless its villages are developed the country cannot develop. With regard to rural development, it is said that "the poverty prevailing anywhere is a challenge to prosperity prevailing everywhere". The biggest challenge today is, how to make the development stable. One factor affecting the development in India is its growing population. There is a close link between economic development and population growth. Reaping the fruits of economic development or otherwise depends on the size of the population. For effective rural development, a pro-development population policy requires to be implemented.

Since rural development is one aspect of economic development a discussion about its various dimensions is relevant here. Economic development creates a new savings-oriented society. During the 1970s, the priority of economic development was shifted from the growth of Gross Domestic Product to growth with social justice. During this decade attention was given to the positive indicators of the development process like the removal of poverty, unemployment, and, unequal distribution of incomes. Regarding economic development, Gunnar Myrdal has said "***it is the whole social system moving upwards***". In this direction economic development has not limited itself to improving of economic conditions of people alone but also aims to provide political stability. The principle of decentralization of power adopted by India intends to bring every citizen into the orbit of development. Economic stability and

political stability are interrelated and complement one another, in this process the economic development gets momentum, and the developing society gains political stability as well.

India's local government policies and their implementation have the ability to speed up the pace of economic development and through economic stability improve the rural standard of living and thereby promote savings, investment, and productivity. It has ample opportunities for rural development and political stability as we can find in most of the developed countries stable and strong political systems. We can see the weak administration and political instability found in many developing countries hampering the economic development of those countries. If the local governments can be free from corruption, work efficiently, take progressive decisions and respond to the aspirations of the people rural development can become a reality. The local governments have a responsibility to see that in the name of development the local resources are not depleted and the environment is not polluted because development is not always positive and can have a negative impact too. The local governments face the challenge of achieving rural development through economic development by managing effectively these various issues.[12]

Rural Development in Social Perspective

Human beings are not just social beings they are community beings as well. Community life is an essential element of human life. Human civilization has attained the highest level today. But all communities cannot be said to have attained this stage. There are a large number of rural communities which are agriculture based and are the backbone of civilized life. In this connection, Swami Vivekananda said "The real India lives in the villages, unless we are able to uplift the tribal and backward classes, India faces a dark future". Rural development doesn't mean the development of any particular village, class, section, caste or religious community. It means how the entire rural area is developed and how the fruits of development have reached the different sections of the rural populations. More importantly, how weak, suppressed, and marginalized communities people have become the beneficiaries of this process of development. In another sense, it means creating awareness about rural development, and its benefits and awakening their social consciousness. It also means rural reconstruction by changing and reforming the mindset, removing the blind beliefs and ignorance, putting an end to meaningless and faulty rituals and practices, educational reforms, promoting literacy, developing healthy habits, and encouragement to positive thoughts through publicity and media. All these components get prominence in the idea of rural development. Though our rural development program has all these ideals its implementation has many roadblocks. For the effective implementation of these programs, equal participation of men and women is very essential. But in our villages, women who form half of the population have no role in the local affairs and therefore the very concept of rural development has become incomplete. The exploitation of women continues in our villages and they are out of the mainstream of society. Gender discrimination, patriarchal value system, and social practices have come in the way of gender equality. On another level practices like child marriage, child labor, oppression of children, etc. are continuing. Villagers are required to be weaned out of these evil practices and made to adopt positive, ideal values in their lives. When such a change is brought there can be a positive transformation of our rural society. It is a fact that due to a variety of reasons rural population has lost faith in the rural development programs. To overcome the cynicism of the people a new vigor and enthusiasm must be injected to rural life. The entire responsibility of this huge task is on the local governments. If at all there can be any development in rural areas, that development can happen only through these local governments. For rural development, the local governments should convince the villagers, who are the pivot of development, that the agents of change are they themselves and no one else.[13]

Rural Development in A Global Perspective

India has chosen the decentralization system to attain the goal of rural development by having the concept of globalization in recent days. These two concepts – globalization and decentralization promote development. Decentralization is about local-level plans and rural development administration. Globalization is about social development through economic growth. In a global view, rural developments are multi-faceted. It is urgent, important, and long-term; the urgent among them is poverty reduction; important among them is economic growth and the long term among them is the sustainability of this model of development. A rural country like India needs international trade relations and economic growth, businesses need profits and the poor need their basic necessities such as employment and fair wages, food security, health care, and dignity in the way to steer development. The civil society institution looks for integrity in democratic practice for sustainable rural development in a global view. The idea of sustainable development has been defined by the Brundtland Commission report, as 'development which meets the needs of the present without compromising the ability of future generations to meet their own needs. Sustainable development strategies are aimed at ensuring a better quality of life for everyone, now and for

the generations to come.[14] This definition is saying the main purpose of globalization and decentralization is to enable people to lead a happy life in a global view.

RURAL DEVELOPMENT IN DEVELOPING COUNTRIES

In every nation, development creates a new society whose main objective is to create a charter of acquisition. The developing countries are trying to achieve this. Non-development does not imply the countries are poor in their abilities, rather it connotes that a particular country has not utilized it capabilities well. Therefore the practice of terming a backward country a 'developing country' has come into vogue. 'Developing Country' means a country that is concerned with achieving development and is endeavoring in that direction. The last two decades of the twentieth century witnessed a significant rise in the scope of local democracy in developing countries, with increasing devolution of political, economical, and administrative authority to local governments to bring up the complete concept of rural development[14] because the large majority of the poor lives in rural areas, most of them are employed in agriculture or in related occupations. The picture of developing countries poor tend to have large families and have a high dependency ratio. Poverty amongst women, and children are of particular concern. It is difficult to find clear evidence that women are universally poorer than men but in terms of access to social services.[16] The condition is worse regarding health in developing countries and it is noted by the National Family Health Survey-2 that 51.8% of married women between the ages of 15 and 49 have anemia, and nutritional anemia is caused by iron deficiency which contributes to 19% of maternal deaths. Women's status is comparatively lower than men's while women constitute half of the population of the country. In developing countries, women are often portrayed as generally poor, illiterate and ignorant. Their unequal political, social, and economic status, low literacy, poor health, lack of participation can be seen in a developing country.[17] Apart of this many things can be identified in developing countries where minimum nutrition is not provided when rural people do not have assets to productivity, where productivity will be there but there will be no income. This made the poor to heavily dependent on non-farm income. Sometimes without any assets or stocks the agricultural output declines due to natural disasters like floods, droughts or policy-induced failures. Rural people are unable to provide for unexpected costs of death, sickness, and other social obligations.

In the matter of sanitation in under developing countries, it is not just poor but worst because two sides of villages roads are used as public toilets. In some of the villages, there are public toilets funded by government and non-governmental agencies without public use as a result of the dearth of water sources. Toilets use and maintenance is a grand failure because of lack of creativity and credibility of bureaucrats. Obviously, this problem creates many rural health problems and most of the rural areas lacking in the medical facility. In some of the cases facilities are available but they are not using it properly because of the irresponsible and erratic attitude of the rural health centers. Yet, the attention paid by the governments in creating infrastructural facilities for primary education in the rural areas is very critical. Schools running in the villages are almost comparable to cattle shed without basic facilities and amenities. The gloomy atmosphere in the school buildings of the villages has made the school going boys and girls dull and it ultimately forced the parents to ward to cities for which made them to pay heavily. In other dimension rural poverty, lack of land and rural malnutrition are highly correlated. In Bangladesh, in farming households with less than one acre, four times as many households are found to be malnourished that in the group with more than one acre. In South Asia, rates of malnutrition are observed in the group with particular low shares of off-farm income. Whereas in Sri Lanka one-third of the farm households are calorie deficient amongst the landless calorie deficient households constitute 56%. In Pakistan, energy-defiant households are large in size and more dependent on off-farm earnings.

The health of poor people in villages is affected by roads and link roads to towns as well as vehicles of the villagers. As such, there is no maintenance of roads. According to one survey, 10% of wheat production in Turkey was lost through wastage because of the absence of good road and transport facilities. The well-established transport system helps the rural development for the mobility to towns and cities.

The environmental issues and technical issues are in a developing country are just like exploiting nature mercilessly. Overgrowth of the population is misusing the natural resources dangerously by making soil saline, uses of heavy chemicals for the crops, changes is land use patterns and implementations of advanced technologies, over usage of underground water, etc. India is the largest user of groundwater in the world, presently it is using an estimated 230 cubic kilometers of groundwater per year. That means 25% of the total global use of groundwater. India has more than 20 million bore wells in comparison to 0.2 million in the USA.[18] It is all happening just to achieve rapid development. An excellent example can be given by India about the negative impact on the environment through the political policy and technology. The Green Revolution in India can be considered a success if one examines only the economic statistics. It clearly produced substantial increases in agricultural productivity and production; thereby moving the nation in a

substantial way, form periodic famines to self-sufficiency in food. But the damaging side effects that resulted because of the Green Revelation in India cannot be overlooked either. Not only was there considerable environmental damage, the condition of the rural poor also deteriorated as a direct consequence of the economic and social changes set in motion by the introduction of new technology.[19] The Green Revolution created environmental degradation in many ways in India. The heavy use of chemical fertilizers and pesticides eroded soil fertility and polluted the natural resources; heavy irrigation stimulated the processes of natural erosion and loss of fertility and expanded use of marginal lands led to the destruction of forests. Overall, it is estimated that between 100 and 150 million hectares of India's land area rapidly became barren and 1 million hectares of crops land and grazing land were badly affected. On average, every hectare uses 20 tons of topsoil a year. Four million hectares were swallowed up by ravines, and in the famous Chambal Valley, more than 10% of villages were completely polluted. The tribal people in India were affected by this environmental crisis. These developments have created alarming situations to developing countries.[20] These issues can be considered as neglected issues in the technology aspect in the developing country.

The above descriptions of rural sector lifestyles are against rural development in developing nations. But in developed nations, the rural sectors have established and sustained in their overall quality. In developed countries, local self-government has been established as an administrative technique and it is well structured and systematic. Quality assurance is preserved with the support of higher education, science and technology, innovations, economic growth and human resource development. The education system has provided knowledge to access computers and internet facilities in rural sectors. Agriculture, cattle breeding, horticulture and many more sectors have adopted formidable plans which have made the developmental stages stable to succeed. This has made to sustain the consistency in rural development. The human resources and local resources are utilized in an organized way. This has paved the way to develop economic growth along with health, sanitation, and standard of living which is leading the goals to accomplish at maximum rural development.

conclusion

The prime challenge of developing nations is to sustain consistency in overall growth. In developing nations, the main drawback in rural sectors are the local administrations that have failed to execute plans, corruption, poor project executions, delayed policies, and social evils found at peak level. The developing nations lack the potential in providing for their fundamental needs. The usage of science and technology also lags behind in rural sectors which have made the problems severe. In a country like India, the primary disadvantage is that the research which is made in agriculture sectors is not easily accessible at the village level, preferably in their regional languages. The above-mentioned and many more reasons are hindering the developing nations and exploiting the development of the rural sector but with effective and efficient local administration can bring revolutionary changes in rural development.

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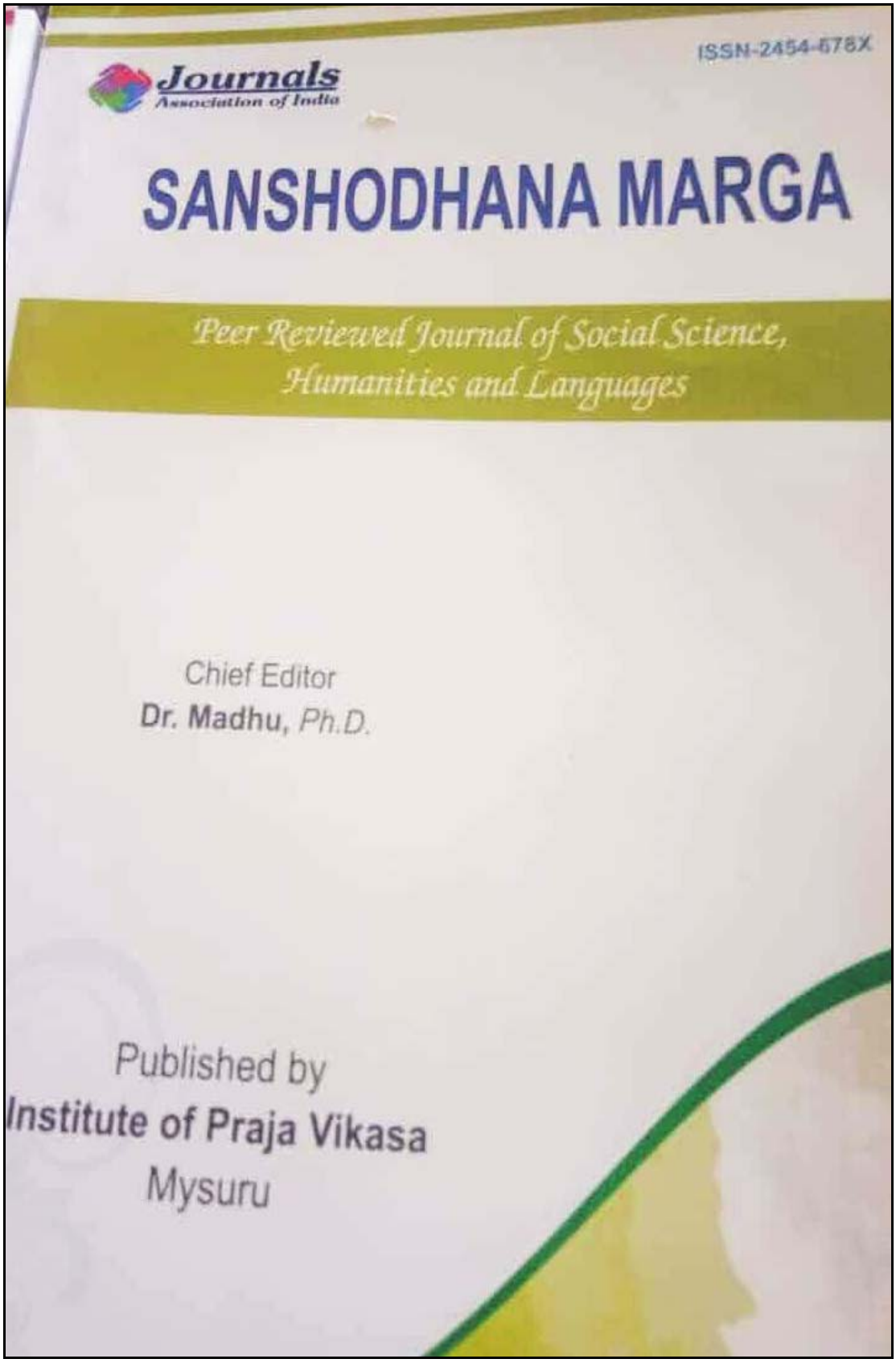
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11

Gram Panchayath and Identity of Women

*Dr. Chandrika C.S

Abstract:

Since the world's inception, the contribution of women has proven to be the foremost necessity for propagating and developing a global view and it is formally accepted that one of the best ways to understand and measure the spirit of any government system is to realize and appreciate the position and status of women of any nation. Regarding the scope of women's participation Dr. B.R. Ambedkar the father of modern India rightly said that "I measure the progress of a community by the degree of progress which women have achieved", and "I strongly believe in movements run by women". Hence it can be understood that the concept of democracy or any government system without women's participation is incomplete. Since the ancient period, women have created great history and identity without fail. But it was not possible for many. Because there were several reasons behind it. Still, rural community women are struggling to come across the borders of unscientific traditions, violence, domination, illiteracy, etc. By understanding all these problems, the Constitution of India has provided many opportunities and reservations for rural women to come into the mainstream of society and create their own identities. This article tries to through some light on how rural women are involved in local politics and trying to create their own identity by utilizing all constitutional provisions.

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***Keywords**: propaganda, inception, contribution, spirit, accompaniment, agitation, empowerment.*

Introduction

"Women should be more interested, more alive and active in the affairs of the society not because they are women, but because they comprise half the human race".

Mrs. Indira Gandhi

As human beings separated from the animal world and started living in groups a democratic setup of villages emerged on the threshold. India is a country that has the world's biggest democratic system based on ethics and values that upholds the philosophy of "equal fraternity and liberty", by providing a platform for women to identify themselves through the elimination of a system dominated by men. The democratic setup in a nation like India cannot be complete or absolute without the participation of women who represents half of the humans. In this regard, it can be noticed how local self-government works with women's participation to build a developed and strongest nation ever.

Objectives

1. To know the role of women's participation at the grass root level
2. To know the role of women as a part of national reconstruction.

Democracy is one of the most accepted forms in most of the country today and the system begins by conducting general elections. In this regard, the election is the most powerful tool of indirect democracy since

they encourage citizens to elect their representatives who then pass laws on their beliefs to build a structured and systematic nation[1].

In fact, the election is the heart and test of democracy, that's the reason the Nobel Prize winner Kofi Annan who mobilizes political will to overcome threats to peace development and human rights rightly said that ***"elections are at the heart of democracy. When conducted with integrity, they allow citizens to have a voice in how and by whom they are governed. This is because while human beings need security and livelihoods, they also need freedom and dignity and justice".***[2] Therefore, it can be understood that elections encourage citizens to engage in their country's affairs, politically active and alert which forces political workers to act for the people's well-being. At this point, the history of women's participation in elections begins in 1866, the Liberal Philosopher, an economist best known for his writing on liberalism and utilitarianism and British MP John Stuart Mill forced and proposed voting power for women, Mill in 1869 published his famous essay 'The Subjection of Women in favor of equality of the sexes[3].

In this regard, New Zealand country on 19th September 1893 the governor, Lord Glasgow, signed a new Electoral Act into law. As a result of this landmark legislation, become the first self-governing country in the world in which women had been given the right to vote in parliamentary elections. In most other democratic countries including Britain and the United States, women did not win the right to vote until after the first world war. New Zealand's world leadership in women's suffrage became the central part of its image as a trail-blazing 'social laboratory. This achievement was the result of years of effort by suffrage campaigners, led by Kate Sheppard. In 1891, 1892, and 1893 they

compiled a series of massive petitions calling on parliament to grant the vote to women. Today the idea that women could not or should not vote is completely foreign to New Zealanders. Following the recent 2017 election, nearly 38% of the country's members of parliament were female. In the early 21st century women have held each of the country's key constitutional positions like Prime Minister, Governor-general, speaker of the house of representatives, Attorney general, and chief justice[4]. and historically speaking, women's suffrage – the right of women to vote in the elections is a remarkably recent development in the modern world.

On another side German feminist Ms.Clara Zetkin, proposed the celebration of international women's day the second international socialist women's conference held in Copenhagen. Thus, March 8 was set as international women's day and the declaration year was 1975[5]. While on that day, the voices raised for women's identity were heard at the international level, in a nation like India, the platform was opened for rural women to identify themselves through Gram panchayath at the grassroots level. Hence the introduction of Fundamental Rights and Directive Principles of State Policies of the Constitution of India has given equal status to women, by providing women's suffrage in 1950 on constitutional grounds. Regarding this in accordance with the 73rd Amendment of the constitution, approved to grant equal status to women by approving at least 1/3 of the total number of offices of chairpersons in the Panchayaths at each level must be reserved for women[6].

Women and Gram panchayat Elections:

The mentor of the Indian Constitution, Dr.B.R. Ambedkar has described the political process as "***Political Power is the master key through which we unlock all the doors of progress***". The fact that the

process of voting gives rise to nation builders is indisputable. Everyone's vote is precious. Many amazing facts related to women's voting have emerged. In certain Gram Panchayath, few women have made invalid their votes due to a lack of voting process awareness. In addition, lacking essential knowledge about their fundamental rights and duties, they are casting their vote under the pressure from influential people or family members. In certain cases, some women literally don't know that ballot is stronger than a bullet. Many circumstances are notable in this regard in Magadi villages, Mugulavalli Gram Panchayath, Chikkamagalore district some of the women had dropped their voter identity card into the ballot box [2010 Gram panchayath election] folding it along with the ballot papers. Later the elected representatives collected the voter ID back when counting got over.

Every election is purposed and conducted for the overall development of the people. It is essential that the voter should understand that they have a tremendous responsibility to elect capable representatives for the best administration of the local self-government. Elections indeed have the power to change the lives of every voter and last citizen of the country.

On another side, the participation of women who are elected will not be treated with dignity. Many elected women frequently complained that their suggestions were totally ignored or not considered seriously while decisions were being made. Yet another Dalit woman panchayath president is being discriminated against on the caste line in Tamil Nadu. Therkku Tittu village panchayath president Rajeshwari was forced to sit on the floor, instead of the chairperson's chair, by the vice-president and a few other panchayath members during the panchayath meeting. She also charged that she was not allowed to convene the panchayath

meetings. Rajeshwari has charged that the vice president and others have not allowed her to play the duty and role of the panchayath president. This issue came out in the public after a video of the Dalit woman went viral on social media. She claimed that she was not even permitted to hoist the National Flag during the national festival Republic Day and Independence Day celebrations. "***I continued to tolerate the discrimination and harassment hoping that situation will be improved for the larger interest of the panchayath. But the situation worsened as the days passed by, forcing us to fight for our rights and to perform our basic duties",*** said Rajeshwari. The same incident took place with Amrutham of Athupakkam in Tiruvallur district has submitted a petition to the district collector accusing other caste people in the panchayath of not permitting her to hoist the National flag. The district administration later organized a Tricolour hoisting function at the panchayath office as a symbolic gesture, where Amrutham hoisted the National flag[7].

In most of the villages, women are facing many hurdles in the process of gaining political power and recognition to create their own identity of her. These examples mirror the ignorance in the village system. Every Panchayath is created for the overall development of the rural people, it is essential that every citizen of the village should understand that they have the tremendous responsibility of nation building. It is also important that they make sure of social justice which is everyone's fundamental rights and duties are to be delivered.

Even though the above problems are hitches in the process of building a successful democratic setup, the political developments cannot be disregarded. Gram Panchayaths or local self-governments provided political power and technical skills for the women in the rural areas to be a part of the local administration. Though there are mixed responses

regarding the participation of women in the working political process the positive progress is quite notable. The government has organized various programs to create responsible political leaders at the grass root level.

Universal Declaration of Human Rights Article 21 states that everyone has the right to take part in the government of the country, directly or indirectly through their representatives. Effective participation of women in political affairs will ensure their views and needs are reflected in public policies that affect their lives most. Political empowerment can be defined 'as the capacity to influence the decision-making process, policy implementation and evaluation by integrating them into the political system'. That indicates political participation which includes rights to vote, contest, comping, parties' membership, and representation in political office at all levels and effectively influences decisions thereby leading to political empowerment. Political strength denotes the distinct role of women in the structuring of policies and influencing the decision-making process by intergrading them to the political mainstream. Indian women have had less representation in institutional politics since independence. There were more concerns in the last two decades about increasing women's participation in the political process. Women's leadership is necessary not just to govern but also to change the nature of governance[8].

In this regard, many women organizations, and government programs are bringing women into the political mainstream. Those institutions are encouraged to participate in future elections by giving them political education. In many states, ex: Bihar, Haryana, and Uttar Pradesh political discussions and workshops are organized for women [and punitive actions are taken to check harassment of women. Currently, a woman is gaining political awareness through political information, political

education, and political dialogue. Mass media is also contributing in this regard. With such elements in force, a woman is conscious and participates in the process of working in local self-government.

Women and Gram Panchayath:

With the greatest effort and training program at the rural level, the Gram Panchayath election results in December 2021 have brought interesting developments pertaining to the empowerment of women in Karnataka state. While 50% of the total seats were reserved for women, more than 50% of the elected members now are women which means women are also won in wards that were not reserved for them. In Bidar district, a young U.S educated woman has been elected the president of Sokke Gram Panchayath in Jagalur Taluk in Davangere district. There are as many as 31 members of the third gender, including the one elected as president at Saligrama Gram Panchayath in K.R. Taluk of Mysuru district. It is a great remarkable thing that several other members who are holds, Ph.D., postgraduate, engineering medical, and law degrees holders are involving the rural development of the Panchayath Raj Department said[9]. These kinds of positive development will definitely lead to social justice throughout the country for sustainable and advanced development.

Conclusion:

The term 'political participation has a wide meaning. It is not only related to the 'Right to Vote', but simultaneously relates to the participation decision-making process, political activism, and political consciousness. Political activism and voting are the strongest areas of women's political involvement. To bring gender equality women should overcome hurdles by developing a positive and independent attitude which aids them to play a role in the process of democratic set-up, by comprehending their duties and responsibilities in bringing about a political and social revolution. There are immense opportunities for women to solve problems may be |political, socio, or economic where local self-government has become the voice of the people. The role of Gram Panchayath in bringing women to the mainstream of society can be comprehended. Such platforms support women's liberation and empowerment

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